

The **CHRISTIAN CENTURY.**

A Journal of Religion



CHRISTIANITY—COMING OR GOING?

By Edward Shillito

The International Banquo's Ghost
By Brent Dow Allinson

Christ, The Master Mystic
By Arthur B. Patten

NEXT WEEK—"The Genius and Future of the Lutheran Church"
By Professor Charles H. Jacobs

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AUG - 2 1923

Fifteen Cents a Copy—Aug. 2, 1923—Four Dollars a Year

The 20th Century Quarterly

(THOMAS CURTIS CLARK, Editor)

DEPARTMENTS AND LESSON WRITERS

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The Christian Century Press

508 SOUTH DEARBORN STREET

CHICAGO

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

Volume XL

CHICAGO, AUGUST 2, 1923

Number 31

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Entered as second-class mail matter, February 28, 1892, at the Post-office at Chicago, Illinois, under the act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized on July 8, 1918. Published Weekly By the Disciples Publication Society 508 S. Dearborn Street, Chicago

Subscription—\$4.00 a year (to ministers \$3.00), strictly in advance. Canadian postage, 52 cents extra; foreign postage, \$1.04 extra. Change of date on wrapper is a receipt for remittance on subscription and shows month and year to which subscription is paid.

THE CHRISTIAN CENTURY is a free interpreter of essential Christianity. It is published not for any single denomination alone but for the Christian world. It strives definitely to occupy a catholic point of view and its readers are in all communions.

EDITORIAL

Do Episcopalians Believe in the Lambeth Proposals?

THE LAMBETH QUADRILATERAL as a basis for Christian unity has been offered to the Christian world for many years by the Anglican communion as the solution of the problem of Christian unity. One cannot doubt that thousands of Episcopalians the world over believe in these proposals. They have never been acceptable to the great body of evangelicals. But the quest for unity has been so ardent in many hearts that men like Dr. Newman Smyth have been willing to accept the conditions of the quadrilateral. The first test of the new concordat between Congregationalists and Episcopalians was made recently in Connecticut. Prof. R. H. Bainton asked for ordination at the hands of Bishop Brewster. This ordination was refused in spite of the terms of the quadrilateral and of the concordat. Dr. Smyth has been one of the most patient of the negotiators for unity with the Episcopal church. In his report of this occurrence there is a note of impatience that is not to be found in most of his writings. Prof. Bainton sought to be an acceptable minister to Episcopal students at Yale. His desire to have Episcopal ordination was in no sense motivated by self-seeking considerations. The refusal of Bishop Brewster puts a new face on the whole business of the Christian unity proposals of his communion. Is the attitude of bishops like the Bishop of Connecticut any different from that of Roman Catholic bishops? The latter would give a man ordination if he became a Roman Catholic and conformed to Roman Catholic law. Must one become an Episcopalian and conform to Episcopalian law to find unity with this communion of Christians? Is, then, the episcopate after all a sectarian thing? The influence of the whole Anglican communion in the cause of Christian unity hangs in the balance. The Christian world has hoped for much from this leadership. It must have some other

word than that of the Bishop of Connecticut if the Lambeth proposals and the concordat are to be regarded as anything more than a polite fiction.

When is a Church Fossilized?

JESUS uttered a hard saying, applicable alike to individuals and to churches, when he said, "He that would save his life shall lose it." The institution that lives under the sign "Safety First" is fossilized. The blight upon the church today is the counsel of caution. Probably a vast majority of Christian people, if questioned on the matter, would say that denominationalism is a wrong-headed, wasteful system which has too long cumbered the ground. Its foolish efforts to achieve "a balance of power" remind one of the political intrigues of Europe. Denominationalism should be abated, or if it is continued, it should be organized around living issues. It continues because so many people are afraid to "rock the boat." We all know that many forms of Christian work are over-organized. In many sections of this country the Y. M. C. A. has a country program, its well-known "four-fold program." In some states the state Sunday school organization matches this with another four-fold program and another set of secretaries. The Christian Endeavor societies and the Epworth Leagues with a certain amount of officialism are also engaged in many of the very same activities. One may add organized class movements with paid officials, Boy Scouts and many another. The system is foolish and wasteful. The counsel of prudence keeps Christian people from saying so, lest they be regarded as enemies of institutions which are evidently actuated by religious impulses. The inability of the church to correct conditions like these indicates that it is in peril of being fossilized. Churches are fossilized when they no longer venture independent thinking. When the sermons are culled

from ancient manuals and the Sunday school lesson material repeats ancient points of view that are regarded as safe, the church is fossilized. In these reactionary days following the down-fall of the Interchurch World movement, a special premium is placed on caution. When the pendulum swings, as it will, we shall have a place once more for independent judgment and for honest expression of opinion on the too long endured inadequacies of our church life.

New Year Book of the Federal Council

FOR some years past the Federal Council of Churches has issued annually a Year Book of the Churches. The volume for 1923-24 has just been issued. It is edited by Dr. E. O. Watson, Secretary of the Washington office of the Federal Council. It contains all the features that made the Year Book of 1921-22 so valuable, and a number of new ones. The first portion of the work gives a directory of all the religious bodies brought entirely up to date. This includes in each case a full statement of history, doctrine and polity, and complete statistics, lists of officials, periodicals, educational institutions, and addresses of executives. The denominations dealt with are not alone those of the fellowship of the Federal Council, but all others as well. Additional pages present similar facts regarding interdenominational agencies, government activities relating to the work of the churches, and engaged in social service. A full list of army and navy chaplains is an interesting feature. The history and significance of prohibition in the United States, presented with illustrative tables, is given. A valuable outline of church history, prepared by Dean W. E. Garrison of the University of Chicago, is a new feature. A large section is given to statistics and general information, and the volume concludes with an extensive bibliography of Christian co-operation. It is a work of reference which is almost as essential to the informed preacher and editor as his dictionary. It is fully indexed, and sells for \$1.50 in cloth, postpaid. Orders may be sent to the western office of the Federal Council of Churches, 77 W. Washington St., Chicago, or to the Washington office, Woodward Building, Washington, D. C.

Spoiling the Negroes

IT was a British resident of Africa who, on a visit back to England was interviewed for a religious paper in regard to the condition of the natives and the prospect of their evangelization. "I am a loyal churchman," he said, "and within reason I want the negroes to learn about the Christian religion, but I don't want them spoiled." Passing over as a minor infelicity the implication that the Christian religion is merely something to be learned about, we are struck by the fact that this loyal churchman is especially solicitous that the negroes shall not be spoiled. He has some apprehension that religion may be the means of spoiling them, and he seems to imply that it would even be better for them not to learn about the Christian religion

than to be spoiled. Spoiled for what? Of course he does not say. But it is not necessary. We all know that language. We are very familiar with it in this country. It is strange how universal is this dialect of racial and class superiority. The esperanto of snobbery is spoken and understood around the world. Spoiled for what? Why, spoiled as servants, spoiled as cheap laborers, spoiled for purposes of profitable exploitation. Any member of an "inferior race" is "spoiled" when he develops qualities which unfit him for docile subservience. This is also true of the "lower classes."

Several Things That Spoil People

THERE are many agencies and influences which must be viewed with suspicion by those who seek to prevent the spoiling of their inferiors. Especially religion, strong liquor, high wages and education. Religion and alcohol, of approved brands and in limited quantities—"within reason" as the loyal churchman puts it—are sometimes approved as tending toward contentment and acquiescence in a bad situation. But alcohol diminishes efficiency and religion, while it may sometimes be an opiate, sometimes acts as a stimulant and sometimes even as an explosive. It is more like cocaine than morphine for one can never be sure just how it is going to act. It often makes men contented under oppression but it frequently makes them sensitive to the wrongs of their fellows. So, from the standpoint of preventing the spoiling of inferiors, it is important that only the individual and not the social aspects should be stressed. Education is very spoiling. Where shall we get servants if everybody is educated? And high wages are terribly demoralizing. Last week we saw a plasterer arrive at his job in a taxicab. Probably it was an emergency rather than a habit, and other workmen jibed at him a bit for his vulgar display of affluence, but the very possibility of such a thing is disquieting. It is so hard to keep the lower classes and the inferior races "in their place."

"Reverend Mr. Smith"

A MINISTER got his picture in the papers last week because he requested his congregation not to give him the title, "Reverend." Only God is reverend. "Holy and reverend is his name." We do not believe that this rather meticulous humility was motived by a desire for publicity. We take it rather as an illustration of a kind of use of scripture, at once painstakingly literalistic and painfully careless, to which some minds are prone. However literalistic may be one's methods of interpretation, he ought to try to make them consistent. If the psalmist meant to say in this text that one of these adjectives applies exclusively to the name of God, he must have meant the same of the other. Yet the psalmist says of himself, "I am holy." And in other passages of Holy Writ we read of holy ground, a holy nation, a holy day, holy cities, a holy house, holy men, and a holy bishop. The word reverend means literally deserving reverence. God is not the only object of reverence. The husbandman in the parable said,

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"they will reverence my son," and the author of Hebrews says that we show reverence to the fathers of our flesh. Whether any particular minister deserves respect or reverence is a question of fact to be determined on the evidence, but the high function of the ministry deserves it. There is an unlovely clerical pride that is closely akin to the arrogance which usurps the highest seat at the feast. There is also a pride that apes humility.

A Builder of the Greater City

CHICAGO has lost one of its great citizens. For thirty-five years L. Wilbur Messer has been the leader of the work of the Young Men's Christian Association in this city. After secretarial activities in Peoria, Illinois and Cambridge, Massachusetts, he came to Chicago, and has been during all the subsequent years the directing head and the inspiration of the movement here. From a small office force of a few workers he developed a personnel of scores of leaders. From the small beginnings of equipment, he saw the association come into possession of buildings numerous enough to form a small city. These include not only the central and division headquarters of the Y. M. C. A., both resident and railroad buildings, but as well the Association College and the Association Hotel. These plants and their equipment represent a total of many millions of dollars, and form the largest single unit of association property in the world. All this and more was made possible by Mr. Messer's intimate and convincing contact with the leading business men of this city. They early learned to trust him as a Christian man of unwavering integrity, who loved the city in whose future they believed, and who wished to place at the disposal of its men and boys the best means of physical, educational and religious development. He had the genius to fire the imagination of the men who were the makers of Chicago with his profound faith in its limitless future, and his deep affection for its manhood. In the work of the national and international association he was a trusted leader and counsellor. No great step was taken without consideration of his views. Many times in the year he made the journey to New York to sit with the other leaders of the movement in fruitful and significant council. As new and somewhat adventurous proposals were made regarding changes in the policies of the association, Mr. Messer held consistently to the ideals that had taken form through the years of his active service, and was usually somewhat conservative of any changes. In the matter of the Portland test he wished no alteration of the basic formula. In the field of industrial relations he doubted the wisdom of any modification of the familiar methods tried in the past. Sometimes, as at the Buffalo convention, he led a minority to defeat. But his positions were always ably and gallantly defended, and if men differed with him in the projection of new programs, they respected and loved him. Chicago and the association can ill afford the loss of such a citizen and leader. His contribution to this community cannot be put into words. He nobly wrought upon the walls of the city of God as it is slowly yet surely rising amid the more material structures of this metropolis.

The Serenity of the Empty Mind

THERE are a number of kinds of serenity, and weary and overwrought people intent on the quest for rest sometimes become satisfied with the wrong variety. The serenity of the nobly articulated life which is in reality the poise of integrated passions is one of the loftiest achievements of life. It puts a heart of quiet in the center of many a storm-tossed career. It brings a breath from the mount of transfiguration to many a valley of Gethsemane. But the serenity of the empty mind which is quiet simply because it is undisturbed by restless ideals and unmoved by the yeast of vital thought is a singularly sad and unlovely thing. There is a good deal of peace of a sort in a grave yard. On the whole, however, tombs are the least productive structures of civilization.

In the political world a man may attain to the serenity of the empty mind. He avoids the disheartening and challenging knowledge of evil conditions. He has the sort of delicate sophistication which causes him to turn with instinctive distaste from reform. Parties may contend and rival movements may come to bitter conflict. But he has the peace of a colossal ignorance. It would probably fill us with amazement could we know how many people have lived through the great periods of history with the untroubled serenity of the empty mind. Theirs was not to reason why. Theirs neither to do nor to die. An age has a good deal of human filling. And the cipher is saved from the necessity of many a difficult decision.

In the moral world a man may experience the serenity of an ethical vacuum. There is an instinct which scents moral battle from afar and which carefully runs from it. The man who takes to his heels and runs away may live to continue to run another day. At last to the person of this habit of mind there comes a curiously complete moral color blindness. He becomes incapable of taking part in any conflict. No draft board will accept him. The world may be torn with moral war. Instinctively men will count him out. He has the unlovely serenity of the man who has become incapable of moral passion.

In the spiritual world it is possible to attain to the undisturbed quiet of the empty heart. You have to love in order to be hurt. And if you resolutely shut love out of your heart you are delivered from many a pang. The icy quiet of the irresponsive heart is a curiously interesting phenomenon. Great movements of the spirit may pass through the world, but some strange form of vaccination has set this man free from all danger of contagion. He looks on unmoved while men risk everything for great spiritual ideals. The world seems to him strangely hectic and unbalanced. But all the while he pays for his escape from a hell of woe by shutting out the heaven of beatific joy. His serenity, too, has the pallor of death upon it.

The man who is proud of his balance and poise and of the serene equilibrium of his life really needs to subject all these things to the most searching analysis. What he thinks to be the consummate achievement of a finely

disciplined character may only turn out to be the expression of a refusal to accept the risks of vital living in mind and conscience and heart. Restlessness may be a tragic thing. But a good deal of restlessness is rather better than the complete absence of vitality.

The Art of Worship

PUBLIC worship is an art. Any possible denial of this statement in the supposed interest of a high view of worship reveals both an inadequate understanding of worship and a low view of art. This truth, however, is not so much in danger of being denied as of being neglected. It requires no argument to prove that preaching is an art. One does not expect a minister without preparation to pour forth profuse strains of unpremeditated eloquence, nor even, if he is wise enough to avoid conscious eloquence, to make a simple and straightforward and effective presentation of religious truth without considering the means by which he is to produce the effects which he denies. But it is too often assumed that acceptable and edifying public worship just happens. The liturgical churches have a certain body of tradition in the matter of worship which, often even in the absence of a conscious or defensible theory, saves them from formlessness and barrenness, though it may expose them to other dangers. For the non-liturgical churches there is no escape from failure in the art of worship except through a definite and determined study of its meaning, materials, and methods. Oftener than not they have made a virtue of ignoring the corporeal factors in worship, regardless of the fact that all expression requires sensible means.

Von Ogden Vogt's "Art and Religion" (Yale University Press, \$5.00) more adequately than any other book that we know discusses the factors which enter into worship and the relation of these to symbols, sacraments, forms, liturgies, and architecture. We hesitate to say of any book that every minister and every earnest student of religion should read it, for there are many books and few of them are really indispensable. But when a book stands so nearly alone in an important and neglected field, and when it treats its materials so intelligently, it is difficult to refrain from even that strong statement.

Public worship involves the expression of ideas and of emotional attitudes in such a way that these ideas will be effectively communicated and these emotions will be stimulated in those who are in need of such communication and stimulus. Like every art, too, it must not only produce an emotional experience but also transmit energy. A legitimate part of our Protestant heritage is a righteous revolt against excessive dependence upon the paraphernalia of worship. We are distrustful—and on the whole wisely so perhaps—of any program of worship which is too intimately bound up with particular items of equipment, acts or forms of words, and which cannot go forward in the absence of specific ceremonial objects. But we have a heritage older than this: our common and universal dependence upon physical and sensible means to furnish the medium and vehicle for our emotional attitude and our

moral enthusiasms. Fichte was not wholly wrong in saying that the world of space and objects derives its significance and its very reality from the fact that it is the stage and setting for the moral life of man and, so far as our experience extends, the necessary stage and setting. If men come to think that God cannot be worshipped acceptably without altars of a specific pattern and certain authorized forms of words, doubtless the thing they most need to learn is that God does not need these. But it is not a question of what God needs but of what men need. Men need the uplift, the outlook, the cleasing and strengthening of worship, and they must have a technique of worship if they would practice the art effectively.

The instruments and means of worship include liturgy, music and architecture. In all three of these fields the church is often the victim of the negligence or incapacity of its servants: of ministers who dully and imitatively follow a routine of "opening exercises" without ever for a moment considering what impression they are designed to produce, if any, or what value they may have other than providing a comfortable margin by which the sermon may be protected from the interruption of late comers; of musicians who may be technically good but who are artistically bad because they are not sincerely trying to express what they are professing to express, that is, a religious emotion; and of architects who know nothing about worship and therefore either build mere auditoriums of which the only merit is that they keep out the weather and afford a place where an audience may hear and see whatever is said and done in them, or else unintelligently assemble an assortment of classic ecclesiastical lines and symbols in the faith that, if the resulting structure looks more like a church than a fire-engine house or a public library, it must be a good church. Improvement in any of these matters is to be achieved only by a definite consideration of the effects desired and the means by which those effects can be attained. Such a deliberate choice of ideal objectives and selection of effective means is art. It is the great merit of Mr. Vogt's book that he makes a serious and, we think, very successful study of just these matters with reference to worship. What are the normal elements of religious experience which public worship should cultivate? In what order do these factors occur most naturally and most helpfully? What kinds of materials, words, music, and acts, are best adapted to further these emotions and attitudes? What qualities should the building itself have to make it an aid to worship and not merely a place for worship?

Truth, goodness and beauty are the three great categories of value. Science, morals and art deal with these fields. Religion is neither co-ordinate with them nor alien to them. We are familiar with the efforts to assert an alienation between religion and science. Religion has a great ethical purpose, but often there is an apparent alienation between the religious and the moral interest. The church is charged with being sometimes indifferent to certain ethical programs, to social justice and civic righteousness, and there are social workers who assert, incorrectly we think, that there is more of the kingdom of God outside of the church than inside; while on the other hand the church replies that it cannot become a reform associa-

tion. Between religion and art there has been at times the closest intimacy and again mutual suspicion and contempt. These alienations are all sins against both the unity and the richness of life. The consideration of worship as an art might help to close up at least one of these gaps.

It might help, also, to forward the cause of unity among religious people. To unite in a common understanding of truth as expressed in creedal definitions seems hopeless, so far as our human vision extends. To unite in our moral efforts is more promising though every leader of a great and urgent moral enterprise knows how difficult it is to hold the church constituency together behind it when the time for generalities has passed and the time for specific judgments and action has come. To unite in worship, if we seriously undertook to learn how to worship, might be easier, though of course it is not suggested as a complete formula for union. "Thoughts divide, feelings unite." Art is unifying. Artists argue, to be sure, as much as theologians, but the public uses what it can, and what it does not find helpful it passes over without controversy or dissension. Great art becomes a common meeting-ground for men of diverse minds and discordant opinions. The field of appreciation is a region of tranquility and composure. Let us study the art of worship.

An open-minded public in a progressive society has a right to be disturbed when a great foundation, supported by millions of money from the common resources, operating under the promising name of a Foundation for the Advancement of Teaching, lays its final emphasis upon a "return" to any previous condition. Advancement is not commonly made by returning. The goal of advance is forward.

Mistakes attendant upon progress in public education are serious to be sure, but their correction does not lie in reviving the cult of the three R's, as has been suggested by much of the discussion instigated by the publication of the Foundation's report. Nor does the report's emphasis upon what it defines as the four fundamentals of education lead us out of the manifest difficulties. The fact which will impress all discerning readers is that the Foundation has lined up with the "intellectuals" in the current controversy over the substance and aims of education. There appears in the whole discussion little appreciation of what an increasingly intelligent public is seeking in democratic education. The Foundation's definition of the origin of the high school is not convincing, and, though its discovery of the historical descent of popular or secondary schools may be correct, the discussion in the report does not reflect the present popular demand to which the American high school is the response.

For an agency, even of the eminence of the Carnegie Foundation, to take its stand for a high school program designed exclusively to serve the intellectuals, present or prospective, is too bold an attempt at reaction to be in any measurable degree successful. Only let the public appreciate the aim of such an endeavor and not even the appeal for reductions in taxation and for economy in the expenditure of public funds can save the cause. As a matter of fact, throughout the period when the popular clamor has demanded economy in government and has blackened the career of many a politician who has refused to hearken to the demand, the esteem of the school and the demand for its further development along lines of popular and diversified service have steadily increased. Many a community, where tax-reducing local and state parties or politicians have won the popular suffrage overwhelmingly, has been absolutely deaf to demands for the curtailment of school expenditures which follow any degree of honesty and efficiency in meeting this popular demand.

The Foundation's report tacitly commits the educational program and its machinery to the service of a select and highly intellectual group in the population. It overlooks the fact that the majority of minds are of the motor type and that popular education demands, and will continue even more vigorously to demand, that all types of minds receive full justice at the hands of educators. The Foundation executives appear not to be acquainted with the programs of highly efficient school superintendents who have adopted the platform that no child of normal mental endowments shall be permitted to fail. If the course now provided does not prove such as may be adapted to his requirements, the course is to be reformed. The Foundation's report seems to line up with that group of school men who hold

Education Too Cheap and Too Expensive

THE current annual report of the Carnegie Foundation for the Advancement of Teaching has properly attracted wide attention. Others than teachers are deeply interested. The press reminded the public that at least one live problem is discussed in an official report. The section which has attracted this wide attention is that which deals with "The Rising Cost of Education." Many homely and obvious facts are pointed out. The cost of education is increasing. The returns to the community are not all that an intelligent public has a right to demand. Many of the courses are misfits. The so-called enrichment of the curriculum of the schools has added greatly to the cost of education. The new science of vocational training has fallen into mistakes and misdirections common to new sciences. All of these facts are more or less obvious. Freshmen in any one of our scores of normal schools supported at the public expense are apprized of these facts and could often express them in even more vigorous language than that adopted by the learned executives of the Carnegie Foundation.

The Foundation's proposal for meeting these facts are not so convincing. The impression conveyed by the whole discussion is that a conservative of advanced years is calling a halt. When the report states that "both financial necessity and educational security require that those who are responsible for the public school education shall return to a feasible and educationally sound conception of the school," it is suspected that the reactionary is speaking.

curricula as inviolate, and demand that minds conform to them or forego the advantages of education. The opposing principle, which accepts minds as ultimate and adapts courses of training to those minds, seems to be repudiated. Indeed the authors of the report seem ignorant of the program which, in spite of many mistakes, progressive high school executives are working out here and there with thrilling success. They should have the applause of all democratic spirits. They are happily given the intelligent financial support of many communities.

One can not withhold the fear that this institution, like most other "foundations" is feeling the effects of its own security. The progressive aspiration which prompted the endowment of this and numerous other social pioneering agencies is apparently being stifled. Certain it is that progress either in education or in any other social field, will not be made by "returning," by reaction, by paying court to a clamor for economy or by taking advantage of any other passing influence and incident of social progress.

The warning of the Foundation's report that governmental budgets are becoming inordinate requires no great amount of erudition, yet these budgets increase in volume in spite of all protests, reactionary or discretionary. They will continue to increase in just the measure that the popular mind is convinced that, under public auspices, returns in public service are gained from its investments. This is the sole question. To point out the fact that budgets under governmental auspices were at one figure twenty years ago and today they are at another figure, however disproportionately large, signifies nothing of particular consequence. So long as the people have produced the values for which the money stands and so long as the people have the right to dispose of their own, they have also the right to strike the best bargain possible in the public welfare. If they continue to find that the interests of all are best served by the community itself controlling or administering the common interests, these budgets are bound to increase, the only limit being set by available resources and the popular conviction that governmental agencies are making good.

The end of the present discussion is very likely to be the

BY THOMAS CURTIS CLARK

Nocturne

HOW quiet is the eve; how calm the air!
Man's work is done, his petty strife has ceased,
And earth is for a few brief hours released
From captive bonds to breathe again. How fair
And far above the moil those tall trees stand!
They gossip of the things revealed today:
The pride of man, his greed and cruelty,
His vain ambition—striving to be free
That he may bind the weak of every land!
How quiet is the eve! The queenly moon
Again ascends her silver throne, where soon
Her face shall shine amid the starry throngs.
The day is man's, the night is Beauty's own
Who would for man's iniquities atone.

deepening of the public feeling against "foundations," nominally devoted to social progress, whose increasingly persistent attitude is one of reaction. Certainly such a report from an institution employing a large block of the public resources for the nominal advancement of teaching, will be disappointing when its final deliverance is that public school education shall return to discarded conceptions, no matter how fully convinced the executives of that agency may be of the imperishable sanctity of such antiquities.

Our Own Noise

A Parable of Safed the Sage

THERE is a certain City that hath a Brass Band. And the men who play in that Band wear Loud Uniforms and play skillfully upon Loud Instruments. For there are those among them who Screw their faces into the small end of an E Flat Cornet, and others who Puff Out their Red Cheeks and play Tubas, and others who Punish the Drums.

Now upon a Certain day the Band was out in all its Glory. And it came to pass that I rode through the City upon a Fast Train. And just as we hit that Burg the Band came Marching down Main Street, and every player's Chest stuck out the length of a Cubit and they all knew that that town expected every man to do his Duty.

But so far as I was concerned, they walked in a vain show, and were Disquieted in Vain. For we were making so much Noise with our Own Wheels and Whistle and Bell that the Musick of the Band meant nothing in our Sweet Young Life.

Now in this particular incident it may have been to our profit that we heard the Noise of the Train and not the Musick, thereby of Two Evils choosing the Less. But it is not a safe bet that a man can always profit by this method of going through the world.

For I have known some men who might possibly pick up a little knowledge as they go through the world if they were not so everlasting interested in listening to the Buzzing of their Own Wheels. And I know of men who have been able to pick up a good deal of useful information by listening to men who had not sense enough to keep their own mouths shut.

Along Life's Highway there be Birds that sing, and Brooks that laugh their way over the stones, and many and sweet sounds that gladden the ear; but he hath little good of them who is forever making a racket himself.

There was once a time when God spake unto men, and if it be not so at this day, then of a surety it is not because God hath become dumb. But where shall God find men who are not deafened by their own Noise so that they hear not the sweet breathings of the Spirit of the Most High?

Wherefore, beloved, speak, but listen also; Make as much noise as is necessary to enable thee to move on, but deafen not the inner ear of thy soul to Life's finer melodies.

Is Christianity Coming or Going?

By Edward Shillito

THERE ARE FEW who are not ready to pronounce in bold terms upon the present condition and prospects of Christianity. But have they any right to speak? Some declare that Christianity is advancing. Others hear the melancholy sound of the tide ebbing away. Some are hopeful, others despondent. Many of these judgments are serious when we consider their effect upon others. But they may be without any value in themselves because the observers have a defective range of vision. Before we attach any importance to the judgment of any man upon Christianity, we have a right to ask "What is your range of observation?"

No man has any right to pronounce upon the progress or decline of the Christian faith simply on the ground of his own personal experience. Because he is up, it does not follow that Christianity is up; and when he is down he has no right to drag his religion down with him. But this is a practice as common as it is absurd. No one will dispute the supreme importance of personal experience for a true estimate of the meaning of religion. No man has a right, says a living philosopher, to discuss the experience of religion unless he is a religious man. By all means let a man make much of the confirmation of the Christian message in his own spiritual life. But there are ebings and flowings there; and his spirit is not the only scene of the divine dwelling. If it is ebb-tide with him it may be the flood in others.

EGOISTIC JUDGMENTS

The evidence of experience in the confirmation of the gospel is beyond price; but the precise spiritual situation in one man's life does not qualify him to pronounce upon the mighty revelation of God which is taking place in a myriad hearts. It is egoism in the reborn Christian heart which leads many a man to give his judgment upon the state of the kingdom of God. "The ego is a reptile that can creep through the tiniest hole." When a man makes his own spiritual condition the measure of the divine kingdom upon earth, it is the same ego that speaks within him. Even Elijah had to learn that his was not the only faithful soul in Israel. The ego in the prophet had to be cast out: Yet will I leave me seven thousand in Israel, all the knees which have not bowed unto Baal and every mouth which hath not kissed him.

Still less has any man the right to estimate the present state of the church of God by the condition of his own church, but there are some, like those of whom it is written,

They think the blessed kingdom's coming
Because their precious chapel's humming.

If the judgment of certain writers and preachers is analyzed, it is discovered to be a transference to the large canvas of the world of the local picture. If his church is growing, Christianity is advancing. If the crowd is receding and the once enthusiastic assembly becomes cold and unresponsive—then Christianity is clearly receding. It is not without importance to bear in mind this peculiar phase of egotism to which ministers of religion are liable more than others. They are perfectly right in seeking to

make the local church a compendium of the universal church. All of Christ can be known there, and there in the local assembly the disciples of Christ may thrill with the glory of the eternal kingdom. That is true, but since there are in any human situation conditions and limitations and frailties, it is dangerous to take the condition of any one church as an index of the whole.

DENOMINATIONAL BIAS

Nor can any one group of churches claim to furnish this index. There is still in spite of all the increased good will of today a certain denominational arrogance. The members of a denomination do not set out to prove their superiority, but—and this is more dangerous—they assume it in their judgments. And these enthusiasts are liable to judge the whole church by their own condition. They forget that there is or should be a united front, and the fortunes of one section of the field give no indication of what is happening to the rest. The reality of unity in Christ has still to sink down into the region of our human nature, from which our instinctive judgments arise. And meanwhile when a solemn ecclesiastic declares that the Christian church is not holding its own, we must inquire what he means by his statement, upon what range of facts he speaks.

There was once a man in fiction who declared that by the Christian church he meant the Protestant church, and by the Protestant church the church of England by law established. He at any rate was frank. There are some, however, whose theory is sound, but whose range of interest is simply their church. Of anything that is happening among others they are oblivious. They speak of "the church," but they mean only their own church.

There is a still more common defect in the range of vision. Some will speak of Christianity as though there were nothing happening or likely to happen outside the limits of the western civilizations. They think of Europe or America, or both; they forget Asia and Africa. In reality their argument rests upon the assumption that Christianity has found at last its permanent center in the west, and only Europe and America need be reviewed when they speak of progress or decline. Their eyes never wander beyond the limits of western civilization. It cannot be stated too strongly that a judgment based upon this limited range of facts is of very little value. The statesman is learning slowly to think in terms of the world. The members of the Christian church cannot be content with any parish but the world. They must lift up their eyes and behold the far-spread fields of the world before they can report upon the present position of the Divine Campaign.

CHRISTIANITY TRANSPLANTED

It ought to be borne in mind that Christianity has been transplanted before, and may be again. Jerusalem, Antioch, Alexandria, Constantinople, Rome—these cities in their history are witnesses of this truth. The kingdom has been taken from more nations than one and given to others ready to offer it a home and a welcome. Chris-

tianity was not born in the west! Its strange power to rise again in new places must not be forgotten, and there is no reason to suppose that it cannot now find a new birth in lands till late outside of its borders.

But apart from the inference from the past, which should lead observers at least to be cautious, there are facts reported from Asia which cannot be ignored by students of Christianity. There is now a Chinese church of Christ arising before the eyes of man. It may be in history as significant as the rising of the church in France or Great Britain. The number of Christians in China has quadrupled since 1900, and what is more important than numbers, these Christians are not slavishly copying the western church. They are setting out to form a Chinese church, true to the genius of their own ancient and honorable race. To pronounce upon the present state of the church and to forget China is a most unscientific procedure.

THE WORLD OUTLOOK

If, moreover, the work of Christianity is not limited to the societies which exist for the expression of its truth, there is good reason to remember India. It is impossible to gauge India's attitude to Christ by its attitude to the church. Hosts of Indians are thinking of the Christ, the Great Misunderstood One—the Christ of the Indian Road. The imprisonment of Gandhi has had this unexpected effect—it has led the thinkers of India to brood much on Christ and the cross. But apart from this spiritual fact, it must be remembered that the organized church in India is rising to new responsibilities. There is a National Council of the Churches in India. Everywhere the old relations between the mission and the church are giving way to new relations. The Indian church is coming to itself. And though it is small and despised, no one can ignore it in any review of Christianity. What an Indian church might give to the whole of Christendom, we may dimly discern; but its full significance and glory no man can tell. When therefore a speaker sets forth a generalization concerning Christianity, it is well to inquire what he has taken into account and what is the range of his outlook. There is freedom from depression in the large outlook. One field of vision may correct another.

In front the sun climbs, how slowly!
But westward, look the land is bright!

And if in other ages the range of the world could not be surveyed by the Christian observer—if he had to be content with the Mediterranean civilization or with the western world—now he can see all the nations swiftly drawn into one common spiritual action. And just as the apostle was set at liberty in his soul when he enlarged his vision to take in the Gentiles, so the modern disciple finds a singular expansion of soul when he takes into his range of sympathy and understanding the ancient civilization of the east, the primitive peoples of Africa and the Pacific.

And another result follows. If men lift up their eyes to those fields, they do not see in them work for the sowers only, they see them white unto harvest, and they know that those harvests are not "four months hence," but now. They see that the hour is come for the people of Christ now to thrust in the sickle.

Coney Island and the Denominations

By John R. Scotford

CONEY ISLAND has reformed. In former times its melody was compounded of the sizzling of hot dogs, the frenzied exhortations of the spieler, and the screech of the caliope. The prevailing odor was that of a cheap restaurant on a hot day. Geographically, it was a jungle of joints supposed to be for amusement, but really operated with an eye single to the dimes and dollars in the pockets of the people. The only hint of the nearby ocean was the manifold opportunity to rent a bathing suit and a dressing room. Greedy barkers offering worthless wares blocked every approach to the beach. The thronging multitudes from the city found, not inspiration, but forgetfulness; not recreation, but utter weariness. They spent their money for that which was little worth, and returned to the city to start a new week with weary bodies, fagged nerves, and empty minds. The holiday at the beach was not better than their daily toil—only different. Those who hungered for true inspiration went elsewhere—or stayed home.

But a new day has come. Hamburger and side show no longer hold the centre of attention. One can still eat—but there are other things as well. The city has reclaimed the beach by tearing out the fences and building a great bath house whose purpose is not to make money but to serve the people. Best of all, it has constructed a wide board walk from end to end of the place. Acres of side shows are being cleared away to make room for city streets. Now one can see the sky in Coney and smell the salty air of the ocean. Far-off are the cries of the spiers; near at hand is the lap of the waves. Instead of tiring the eye with the multitudinous forms of hideousness which our American genius puts into our amusement concessions, one may rest one's eye by looking out over God's ocean. The breezes of heaven may now speak to the soul of man. The message of Coney is no longer one of man's foolishness and cupidity, but of the greatness and beauty of God's creation. The people come in greater numbers than ever, but it is no longer merely a crowd of machine driven toilers seeking a mad holiday. Dreamers, seers, and poets, now seek inspiration in Coney.

When will the churches reform?

Denominational side shows have usurped the place of the church of God. Dogmatic caliopes assault our ears with ancient phrases. Ecclesiastical spiers invite us to test the virtues of their hustling, bustling organizations. The kitchen is the best equipped feature of the ordinary church, and the suppers are far more successful than the worship. Deep is the jungle of our sectarianism. Driving across the country, one is shamed by the multitude of ugly little churches which mar the landscape. They are symbolic of much of the smallness and futility of our religious life. Read the religious advertisements in Saturday's paper. The theatre puts more dignity into its notices than does the church of Christ. What do the people get from the multiplied side-shows of Protestantism? A

nobler purpose, or pampered vanity? A vision of God, or a little rest from the distractions of the week? Is the church an institution making for breadth or narrowness? Whom do we get? Poets and adventurers yearning for a better day, or settled people completely satisfied with things as they are?

Some day there will be a new church. It was not private enterprise, but the will of the people speaking through the municipal government of New York which has given to us a new Coney. It will not be denominational enterprise, but the will of the people which will some day give to us a new church. Sectarian fences will be torn down. The ecclesiastical promoter with his sleight of hand statis-

tics of numerical growth will be squelched. The money raising pest and the peddler of doctrinal cure-alls will be pushed to one side. In place of denominations we will have a church. Its foundations will be as broad as human need. Its vision will be as wide as the heavens. Its purposes will run past today and tomorrow and on toward the kingdom of God. In place of the musty odors of the past its sanctuaries will be permeated with the tang of reality. It will not weary men with petulant scoldings, but rest them with the thought of the eternal Father. From such a church men will gain power for great living. The trivial will be swallowed up in the eternal. Dreamers, seers, and poets will find in such a church their true home.

The International Banquo's Ghost

By Brent Dow Allinson

THE QUESTION of Germany's alleged prime guilt for the world war is like Banquo's ghost. It returns to alarm and confound every politician, reactionary or progressive, in Germany. Paragraph 231 of the treaty of Versailles, recognized to be a disgraceful half-truth and a shameless hypocrisy by every informed and honest student of public affairs and international diplomacy in Europe and America, has become the fulcrum and the *piebroch* for all the embittered nationalist and militarist-reactionary forces of Germany which are daily and nightly striving to embarrass and bedevil if not actually to overthrow the authority of the German republic. Its presence in the treaty of Versailles, in view of the known facts, completely vitiates what moral or ethical value and force that perfidious document ever had. A year and more ago German writers and publicists and politicians were discussing soberly the weighty ethical and political problem of whether or not the treaty of Versailles, which a German republican government had signed and ratified, under the threat of imminent invasion, was or was not binding upon the successors of that government. It is not discussed any more. It is highly creditable to the German sense of private and public honor that it ever was seriously discussed.

There are responsible persons in Germany who believe that the treaty of Versailles, and especially Article 231, should never have been signed under any circumstances. I am inclined to agree with them, although it must be remembered that the consequences of refusal would have been terrible in the extreme for the civil population of Germany—though perhaps not much worse than they have been for the population of the Rhineland—and that, if the republican government at Berlin or Worms had refused to sign, the allied and American military forces would have created a puppet government which would have signed with consequences that might have been similar to those prevailing throughout the south in the decade following the civil war. Granting, then, that signature was necessary, the fact remains that the policy of attempting in sincerity to fulfill the obligations assumed, which

was undoubtedly the only sensible as it seemed to be the most highly honorable policy of the last three years—a policy for which more than one German republican chancellor has suffered abuse and calumny until he could endure it no longer and resigned, and for which the gifted Rathenau was murdered by a cabal of inflamed idiots—that policy has brought no solution of the insufferable quandary in which Germany has floundered, no prestige or consolidation to the republic and no relief to the exasperating and ever-increasing pressure of the economic catastrophe. The result of these events is a steady drift of opinion towards the exculpation of the old, outcast régime and towards nationalism and a revival of respect for "realpolitik" if not yet for the army and the army leaders who represented it. Every pacifist and socialist movement in Germany is today morally bankrupt and politically impotent. And the reason? The troops of occupation, the reparations policy of the allies, particularly the French demands for coal and cattle, and the existence of paragraph 231 of the treaty of Versailles. It is as plain as a pikestaff.



MONARCHIST REACTION

Munich is the center of the materialist or monarchist reaction. If a throne were declared established and Ruprecht were warming it, the atmosphere of that once charming and genial city could not be less liberal, less friendly, or more embittered and suppressed than it is today. A few weeks ago a Bavarian organization calling itself the League for the Defense of German Honor applied to the newly-established court of arbitration at The Hague for the proofs of the alleged instances of atrocities committed by German soldiers upon the women and children of Belgium and French occupied areas during the war. The high court replied that it could not grant the request for proofs because Germany was not a member of the league of nations! The newspapers of Munich chortled with justifiable, or at least with thoroughly human and understandable exultation and, of course, reaffirmed the often-published assertions that all of the atrocities are myths.

invented by the enemies of Germany for the purpose of inflaming the world and particularly the Americans against it. Why is Germany not a member of the league of nations? The ultimate answer is because of the existence of paragraph 231 of the treaty of Versailles and of what President Wilson would call "the moral judgment of mankind."

In view of the established facts, that "moral judgment of mankind" has become a rhetorical abstraction and an untenable absurdity. For weeks and months the leading newspapers of Munich have been conducting a lively propaganda against it and have reproached with tiresome regularity the central government and the German chancellor for its and his alleged weakness in what is called "the guilt question," for his failure to protest against the false accusations of the allies engraved in the treaty of Versailles. Just what the German government could do about it is not easy to see and the reaction has not troubled to indicate exactly what it wished to do. But it has used paragraph 231 as a potent whip with which to flog the government and to lash German nationalism into a fine fever of resentment against the republic until the German chancellor was at length compelled to do something. What he did was to summon the representatives of the foreign press to an interview and to make a statement to them which is a model of restraint and dignity. Because of the importance of the revelations made in this statement, because it contains a résumé of the more important documentary discoveries bearing upon the responsibility for the war made in the last year, and because it is safe to assume that the American press did not publish more than half of the chancellor's statements, I venture to make an accurate translation of the whole of it as it appeared in the *Muenchener Neueste Nachrichten* and throughout Germany. It is as follows:

THE GERMAN GOVERNMENT INTERVENES IN THE GUILT-QUESTION
(Translation from the "Muenchener Neueste Nachrichten"
for September 30th, 1922.)

The Chancellor of Germany, Dr. Wirth, received representatives of the foreign press and granted them the following interview:

There have occurred recently in Germany numerous demonstrations with regard to the question of guilt for the world war. A great movement is under way among all parts of the people—a movement of protest against Germany's playing the role of the criminal of 1914. The German government cannot remain indifferent to this movement and has not remained indifferent to it although for political reasons it may not have proceeded in the way that the temperamental leaders of the movement have demanded.

The question has, however, occupied our attention constantly and we have been at great pains, so far as it lay in our power, to contribute to its clarification. You are aware that in all countries the number has greatly increased of those who, believing the whole problem of the cause of the frightful catastrophe of the world war to be still unsolved, are attempting to get to the bottom of the matter because they can no longer acquiesce in the opinion that a misfortune so measureless, which drew almost all civilized peoples into its vortex, could have been conjured into existence by only one of the numerous victims. You yourselves have seen the way in which the German sense of honor has had to resist such an assertion and we know how that sentence, which was passed solely by the accusers, throws our people into ever deepening suffering. But

it is a matter, furthermore, of universal significance for humanity. Only when the roots of the catastrophe of 1914 are relentlessly exposed will its repetition be prevented for all time. That is the high ethical side of the problem to whose seriousness no one who cares for the future of our world of culture can be blind.

The proceedings that led to the world war can be illuminated only by pitiless publicity on the part of all the participants. Germany took this step immediately after the end of the war. We first brought out the so-called "Kautsky documents" which contained all the German documents bearing on the days immediately before the outbreak of war. A short time ago, as is well known to you, the first six volumes of the diplomatic records of the Foreign Office have appeared and this collection, when it is concluded, will give to the public a complete picture of the secret records of the Wilhelmstrasse from the year 1871 to 1914. While on our side we are putting everything at the disposition of the public in order to make our contribution to the weary labor of a relentless discovering of the truth we are following naturally with close attention all other publications which contain new disclosures bearing on the great question of which we are speaking. That equally important material will be brought to light in this way is evident not only from the documentary evidence recently published by the soviet government and from the "Livre Noir" that has appeared in Paris but also from the collection of diplomatic documents concerning the falsifications in the Russian "Orange Book" that has just been published by the former ambassador (to Switzerland), Freiherr von Romberg. These books offer very interesting instruction for any one who desires to be informed concerning the guilt-question.

Let me call your attention to only one point in the last-named work. The book contains the complete exchange of telegrams between the Russian embassy in Paris and the Russian foreign office in Petrograd during the so-called "Black Week" at the end of July, 1914. If one compares this collection of dispatches with the official Russian "Orange Book" that was prepared from similar documentary evidence at the beginning of the war in order to justify the attitude of Russia at the outbreak of hostilities, one perceives at once that much was omitted and much inserted in the Orange Book in order to create a false impression in the world.

Thus, for example, a dispatch of 24th July, 1914, from the Russian Charge d'Affaires in Paris contains in its original form a sentence which in the official version was omitted, although, or rather because, it threw a favorable light upon the German position. It ran as follows: "Germany urgently desires the localization of the conflict, for the intervention of another power by reason of the existing treaties must entail incalculable consequences." Here, therefore, is revealed the fact that on the opposing side it was known absolutely that Germany did not desire the unchaining of the world war but on the contrary endeavored to stem the quarrel between Austria-Hungary and Serbia. It is very characteristic, furthermore, that, in the official version, the mediation-efforts of Germany during the critical days in Paris and the steps taken by the German ambassador on July 28th and 29th were suppressed, while from the original dispatches of Isvolsky, the noted Russian ambassador in Paris, it appears that these steps were nullified by the unyielding attitude of the French government. On the other hand we can now see clearly by means of the unabridged documents that Russia declined every mediation of the powers from first to last. On the 27th of July the Russian Foreign Minister Sazonow telegraphed to Paris and London: "If it concerns a desire to exert any moderating influence in Petrograd, we reject it in advance for we have adopted a standpoint from the beginning which we cannot alter because we have already met all the acceptable demands of Austria-Hungary."

At the same time it must be observed that, from the French side, actually not the least effort was made to influence Russia in the direction of conciliation. Isvolsky rather took a position

of great satisfaction—and this is also indicated in the "Orange Book"—that Paris was far from any thought of influencing Petrograd. Quite to the contrary, Petrograd was given repeatedly the assurance of unlimited support. Thus Isvolsky, in a telegram of the 29th of July, reported that Viviani, then French prime minister, had expressed himself to this effect immediately following his return from Russia. Even when the information arrived of the general mobilization in Russia the unconditional pledge was renewed. For at this moment a telegram from the Russian ambassador reported: "The French government is prepared to fulfill all the obligations of the alliance."

From these few examples it is evident that the new documentary material brings important contributions to the further clarification of the question of the true history of the war's outbreak. It is truly a rewarding task for the investigators of our time to explore the proffered material and to bring to the light of day all that there is here and in other recent publications to contribute to the solution of the great problem. If science dedicates itself to such a task it performs a service to all humanity in assisting in the struggle for the truth about the tragic fate of the peoples in 1914.

It is true that over nine hundred unabridged German documents concerning the diplomatic and military procedure immediately preceding the outbreak of the European war have been published in Berlin since the revolution. Perhaps this accomplishment alone is enough to justify the revolution. But even now the story of the war is not by

any means all told, for only those records of the British and French chancelleries have been given to the public which the British and the French diplomatic high commands have seen fit to publish. The French official Yellow Book of 1914 includes one hundred sixty documents and dispatches, a number of which contain proved falsifications or half-truths. This is the situation which exists eight years after the outbreak of the atrocious and sordid conflict which caused the deaths, directly and indirectly, of at least twenty million human beings. This blasphemy of God and betrayal of mankind was the direct consequence of a deadly system of armed and competitive imperialism masked and justified by every known variety of sophistry and tinselled fraud from the clinking smuggling of the "White Man's Burden" to the murderous myth of a German nation, the Iago of civilization, deliberately and cunningly plotting a simultaneous attack upon France and Russia and the world. This myth, this elephantine bogey which the vanished governments of Clemenceau, Lloyd George and Wilson accepted from their myth-makers, endeavored to immortalize by a kind of political taxidermy in the treaty of Versailles, and bequeathed at their demise to the deluded children of men to plague and bedevil them long after its authors have been folded in oblivion—this is the monster that must be exterminated before anything approaching peace and reconciliation can bless the earth.

Christ, the Master Mystic

By Arthur B. Patten

IF MYSTICISM is the life of God in the soul of man, and the soul of man in the life of God, then Christ is its last word of reality. If mysticism is the illumination of the human spirit, so that in God's light man sees light, then Christ knew its ultimate experience of wisdom and grace. If mysticism is the gearing up of the will of man with the will of God, then Christ is its final illustration of efficiency. If mysticism is the dynamic consciousness of the presence of God, known through practical contemplation and love, then Christ is the master mystic; for he lived vividly and completely in the bosom of the Father, and he was the unparalleled exemplar of both filial and fraternal love. In him the divine and the human were one. Christ's sense of God was unclouded by any sin, and his love of God and man was unhindered by any reservation or by any regret. In Jesus of Nazareth neither man nor God has anything to forgive. And then, through all, he is never other than our very kinsman—the prince and perfecter of our faith, experiencing for himself, as he experiences for us, the religion that he reveals. So he becomes the way, the truth, and the life, in order that we may live also.

OPEN-AIR SPIRIT OF CHRIST

Surely there was nothing in Christ's open-air spirit and virile touch with the world to lead any of his disciples to indulge in a pietistic or a detached devotion. He was no

hothouse exotic, but rather a stalwart, native, outdoor man. Even when he went into the temple, he carried the manly tone with him, and continued to cultivate it there. He could tolerate nothing either other-worldly or over-worldly. He broke the spell of pious snobbery and of profiteering hypocrisy with a whip of small cords. In the hour of challenge, he was "the terrible meek." He knew God as the "righteous Father," and communed with his severity as well as with his goodness.

Then, in Christ, the spiritual and the social were never divorced. Even his solitude was the sanctuary of serviceable vision and passion. And as for his message to his followers, no sooner did he say, Come unto me into the secret of God's presence, than he added, Take my yoke and go with me into all the world of active discipleship and of Christian teaching and obedience. This is indeed his two-fold challenge: Come, share with me God's mercy; Go, minister with me God's will. Christ allowed no slightest break between spirituality and service, between the divine dynamic and the human application. The belt of his purpose never slipped off the wheel of the world. The devotional motor of his life never failed to function some worthy action. The clutch and the transmission were always engaged and working. His was both the faith that works by love, and the love that works by faith, and that scores the victory that overcometh the world. No calamity could

wreck Christ's program, and no cross could block his progress. He believed finally in man, even as he believed first in God. And he visualized the triumph, beyond all judgment and defeat, when the righteous should shine forth as the sun in the kingdom of their Father—when the meek should be masterful enough to inherit the earth.

So if mysticism is a fresh, uncanonical and creative experience of God, then Christ is its master prophet, to whom the divine presence is a perpetual pentecost. He declared that the winds of the Spirit blow freely everywhere, and he knew that the pure fire would touch every waiting heart and tip every willing tongue. As for himself, he was convinced that his own voice was the very oracle of God on earth, and that his personality and program had final spiritual authority. Nowhere else is this intimate but majestic conviction of the Master so wonderfully declared, in a single utterance, as in the eleventh chapter of Matthew: "All things have been delivered unto me of my Father; and no one knoweth the Son, but the Father; neither knoweth any the Father, but the Son, and he to whom the Son willeth to reveal him."

CHRIST'S PREEMINENCE

This was Christ's preeminence: He knew that he had the perfect spiritual experience of God's revelation in our humanity, and that he only could lead other men completely into this experience; he knew that he alone was the supreme discoverer of what God reveals, and so could bring others with him into the fulness of this discovery—as they came unto him and shared his yoke of fidelity and love.

So the modern mystic does not forget Christ in finding God. He rather finds in Christ the true and living "way" to God. Paul, who had experienced the ascent of life with his Master, voiced this truth in memorable phrase, "Through him we all have access by one Spirit unto the Father." Then to Paul—mighty theologian as he was—this experience was a family affair, as tender as it was transcendent; for he declared again, "The Spirit himself beareth witness with our spirit, that we are children of God; and if children, then heirs: heirs of God and joint-heirs with Christ." So Christian mysticism is the religion of divine sonship and of human brotherhood, in which Christ himself is the peerless Son and the perfect Brother.

We shall be saved from confusion if we think of the Holy Spirit as the spirit of the Father. God is the Father Spirit; God is the Father of all other spirits; and God is the Father living today in all our spirits. It was Jesus who said, "It is the Spirit of your Father that speaketh in you." So the voice of the Spirit is the voice of our fatherly God.

CHRIST AND MAN

Christ's appropriation of our humanity is as complete as is his apprehension of God. Indeed, he could neither endear himself to our hearts, nor energize our lives, if he were only the divine goal, and not also the human way.

Thou art the Way;
Hadst thou been nothing but the Goal,
I can not say
If thou hadst ever won my soul.

"Ye believe in God: believe also in me." To believe in Christ is to believe in God in our humanity, and in man as God's son. It is both to believe in "the God whom Jesus saw," and in the man whom Jesus saw, as son and brother. Christ was "the first-born among many brothers"—first-born in excellence and preeminence, and so the Crown Prince of our faith. In Christ, not only did God so love the world that he gave his Son, but in him the world so loved God that it gave itself to him in returning love. Christ is humanity's divine double, lifting our love to the heart of the Father. With what noble words has Paul declared the wonder of this mystic experience into which Christ leads our souls: "For this cause I bow my knees unto the Father, from whom every family in heaven and on earth is named, that he would grant you, according to the riches of his glory, that ye may be strengthened with power, through his Spirit in the inward man; that Christ may dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye might be filled unto all the fulness of God!"

O Man of the far away ages,
O Man of the far away land,
More art thou than all of the sages,
More art thou than creed or command.
To crown thee we need but to know thee;
We need but to live thee to prove.
Nor time nor decay can o'erthrow thee—
Humanity's ultimate love!

Christ does not come to found a new religion, but to find the ancient and everlasting religion in its fulness and its fulfilment. He was the world's prayer, the world's conscience, and the world's love incarnate. It seems hardly wise to speak of him as unique. He was rather universal. He was not a man of peculiarities or of specialties. We could not reverently call him a genius. In fact, he was extraordinary only because he was so much more ordinary than all other men. He could never be a foreign missionary, for his spirit was alien to no country and to no normal concern of our common humanity. He was indeed himself the world's consummate commoner. The only ancient and everlasting gospel is the personal religious experience of Jesus Christ—big enough to embosom itself in the eternal heart of God, and broad enough to embrace the heart of all humankind. So the Lord's prayer is rightly named. It is the prayer of the world's supreme representative, the ultimate of all mystic symbols. It was the one common utterance of the world's first parliament of religions. But it was first of all Christ's prayer of adoration and of adventure—his rosary of devotion and of duty. Although deeply personal, it is also preeminently social, so that even its cry for forgiveness is Christ's petition too; for while he was sinless in his individual life, he still felt the sin and shame of all men as if they were his own. He who knew no sin became conscious of sin with us, in the unmeasured fellowship that made him Saviour. He repented vicariously. But this was not substitution; it was

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sympathy. Whitman has put this mediatorial experience into masterful expression:

I see the enslaved, the overthrown, the hurt, the oppresseed of the whole earth;
I feel the measureless shame and humiliation of my race; it becomes all mine;
Mine, too, the revenge of humanity—the wrongs of ages.

This personal, social, and intimate loving communion of Christ with God is manifest on nearly every page of the gospels, and though the words may not always report verbatim what he said, yet their import is sure. Hear him, as he makes confession of his creative faith: "I thank thee, O Father, Lord of heaven and earth"; "The spirit of the Lord is upon me, because he hath anointed me"; "I love the Father"; "Wist ye not that I must be about my Father's business?" "I do always the things that are pleasing unto the Father"; "My meat is to do the will of my Father, and to finish his work"; "My Father worketh hitherto, and I work"; "Abba Father!" "Father, into thy hands I command my spirit!" "Our Father, hallowed be thy name; thy kingdom come and thy will be done on earth."

AN AUDACIOUS MYSTICISM

In these affectionate but daring words, is revealed a mysticism as audacious as it is reverent, and as adventurous as it is endearing—a mysticism not only of serene devotion, but also of transforming will and work. Herein is Christ manifested as the world-will of God incarnate. Almost his last words among men voice this matchless confidence, "All authority hath been given unto me in heaven and on earth." To Jesus, God was the Great Companion; but he was also the Great Commander. So it was the world's Master Mystic who claimed the great commission and enjoined it upon his church. For Christ, piety never takes the place of faith—piety is faith, conquering and to conquer, till the gates of heaven shall prevail against the gates of hell, and the key-men of spirituality shall rule the world. In Christ, master and mystic are one and indissoluble. Yet how many people still try to believe in Christ without really believing in Christianity! But to forget Christ's program is also to be faithless to his person. We must enter the royal mystic family with our Lord through yoke fellowship. We have his word for it: "He that doeth the will of my Father is my brother and my sister."

Then, in Christ's communion with the Father, and in his conformity with God's will, there was neither loss of his separate personality, nor of the distinction and freedom of his own will. He subscribed and cooperated, but he never subsided. He bent his will to the divine will in Gethsemane, not that he might lose himself even in God, but that he might find his final saviourhood in electing God's utmost plan and purpose. He voluntarily made them his own. He knew that he had power to lay his life down and to take it up again. Nothing of the distinctiveness of his personality was obliterated. He maintained his integrity, and stood forth, silhouetted against the unspeakable shadows of the garden, as the supreme person of history. He had made his calling and election sure. And when he came up to Calvary, with the urgency and unction of that

stupendous hour upon him, it was to cry in death, "Father into thy hands I commend my spirit." He had found himself in God; for man. He was no Buddha, crucifying desire, but rather our Brother-man, becoming himself the desire of all nations. He had desired the best, and had been lifted by the cross to the pinnacle of conquering personality, only to return with surpassing personal authority, while God gave to him the name which is above every name, that he might draw all men unto himself.

RELIGION OF THE SPIRIT

The mystic Spirit is operative in all hearts everywhere, but the inspiration is supremely luminous and persuasive only when men behold the masterpiece of the light of the knowledge of its glory in the face of Jesus Christ. The method for us as for Paul, is at once simple and profound: All we with unveiled face, beholding as in the mirror of the gospel the glory of the Lord Christ, are changed into the same image, from glory to glory, from character to character, even by the Lord the Spirit. The Lord of history without shows us the way, while the Lord the Spirit within works his dynamic will.

We need the mysticism of Christ to save us not only from materialism and worldliness, but also from ecclesiasticism, creedalism, and ceremonialism. Christ did not give the world another religion of documents, dogmas, and formalisms; he gave the religion of the Spirit. Yet he worshipped and taught in the church of his day, and proceeded to build a church of his own. But he demanded that that church should be as fluid and facile in its adaptability to human need as the very breath of God. To change the figure—for the new wine he demanded a fresh wineskin, and a new and seamless robe rather than a patched-up garment of past respectabilities and present amendments. With mending and tinkering Christ had little patience. Christianity was not a copy, but a new creation. Yet the Master honored the past, for he brought things old as well as new out of the treasury. His real concern was that nothing should be belated or borrowed. He knew that even the glory of the past would be but as a garment soiled and worn, without the present washing of regeneration and renewing of the Holy Ghost. He thanked God that others had labored, and that we enter into their labors; but he knew that they brought us only an example, and in no way an exemption from the ardors and the joys of creative work today.

PRESENT EXPERIENCE

In Christ nothing could be substituted for the present experience of God. Christ himself never posed as a proxy. He showed men the way and called them brothers. He claimed to be the supreme brotherly teacher and inspirer. But every one who heard his voice and honored his revelation was taught to find God for himself, by learning with Christ his loving purpose, and living it out among men. Was it not Jesus who declared, "Not every one that saith unto me, Lord, Lord! shall enter into the kingdom, but he that doeth the will of my Father?" To Jesus, the supreme mystic communion is this communion with the working will of God. God is absolute, but never

isolated, and no man could deeply know his inspiration who does not as deeply share his interest. So the mystic who finds exultation in the worship of the one true God, must cooperate with the present Creator in "laboring for the progress of knowledge, the promotion of justice, the reign of peace, and the realization of human brotherhood." We enter with Christ the holy of holies of mystic spirituality only as we seek not to be ministered unto, but to minister, and to give our lives. Not out of the world, but "into all the world" is the mystic formula of Jesus; and so our mystic union with our Lord has efficacy only as we abide in him in order that we may bring forth much fruit.

For the finding of God, one is our Teacher, even Christ, and all we are brothers. We are to build institutions, but every institution must be but "the lengthened shadow" of brotherly men. The new world is but the creative companionship of friendly souls; the Christian efficiency is but the inspired wisdom of kindly and kindling hearts; and the final fruitage is but the constructive fellowship of the awakened and adventuring saints. This is the new mysticism, and Christ is its luminous Lord. And so in abounding gratitude and creative joy, let us sing with Tennyson:

Strong Son of God, immortal Love,
Whom we, that have not seen thy face,
By faith, and faith alone, embrace,
Believing where we cannot prove.

Thou seemest human and divine,
The highest, holiest manhood, thou.
Our wills are ours, we know not how;
Our wills are ours to make them thine.

Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they.

A Creed to Work By

By George C. Fetter

EVERY age has a right to write its own creed. Every generation has a right to re-interpret religion in terms of its own developing life. We cannot solve twentieth century problems with a sixteenth century creed. We cannot face modern issues with doctrines that came out of the middle ages. If the people of the fourth century wrote their peculiar creed to fit their times, if the Christians of the sixteenth century restated that creed in terms of the problems of their day, then it is our duty not to repeat their statements of doctrine in parrot fashion, but to carve our own creeds out of the vital living issues of the day in which we live.

With that thought in mind I venture to write the creed of one modernist, a creed which is very precious to me because it has grown out of my own struggle for light. I ask no man to accept this creed except as it fits into his own life experience. It will accomplish its purpose if it inspires every reader to write and re-write his own creed out of his own developing religious faith.

I believe in the home as the foundation of the kingdom of God. I believe that the child first discovers God's love in mother love; that in every mother there is a possible Mary; in every father a possible Joseph, and in every babe a possible Messiah.

I believe in my community; in playgrounds that will build health into children's blood; in schools and public libraries that will answer youth's quest for truth; in social centers and Y. M. C. A.'s that will give moral direction to community life and create a wholesome community spirit; in the Christian church that gives organized and institutional expression to the Christ spirit. I believe that slums can be transformed into beautiful homes, swamps into gardens and parks, filthy rivers into clear flowing streams, dark alleys into well-lighted boulevards, and that beauty and health can be built into a city's life.

I believe in the onward march of industry and commerce. I believe that wealth was meant for public service and that both labor and financial power must be interpreted in terms of the common good; and that if labor and capital will approach each other in the Christ attitude they can adjust their differences in a way that will make for economic efficiency, the triumph of justice and brotherhood and the uplift of all parties concerned.

I believe in our age of scientific discovery and invention and that when we learn to combine scientific efficiency with Christ's spirit of good will, the kingdom of God will come with power.

I believe that in all men there is an instinct of brotherhood, and that at the heart of the universe there is a great love that is both international and super-racial, a love that is destined eventually "to beat sword into plowshare and spear into pruning hook." I believe that war is a curse to society and that the instigators of war are the agents of the evil one; that war, which robs mothers of their sons and sends the most vigorous to an early grave, that retards industrial progress and throws countless men out of employment, that ruthlessly destroys the world's finest works of art, that brutalizes men and is always followed by disease, famine, plague and death will eventually be defeated by the spirit of Christ. I believe that there is at work in the world a spirit of universal compassion, universal sympathy, universal justice, and universal brotherhood that will eventually bring international peace and universal law and order into every corner of the globe and that all men are called to unite with the living God who is working for the final triumph of righteousness and peace.

I believe in Jesus Christ, in the winsomeness of his character, in the beauty of his moral teaching, in his loyalty to his cause, in his triumphant faith, in his willingness to lay down his life for the redemption of the people. I believe that the God who moved in the background of his life will work through you and me.

I believe in the immortality of the soul, that a man may so build himself into the kingdom of God in this world, that he may so fortify his inner life with a vigorous spiritual faith; that no bullet through his heart, no nail in his hand, no spear in his side, no germ of disease can destroy his unconquerable soul.

I believe that God is the indwelling Fatherly presence "who is nearer to us than breathing and closer than hands or feet," that heaven begins in this world, that it is not necessary to die to meet God because he is as vitally a part of the life in this world as of the world to come. I believe that in the teeming life of the springtime and the colors of the autumn, in the unfolding flower, in the singing

bird, in the cry of the dumb brute, in the majesty of the spreading tree, in the laughter of children, in the prayers of a mother, in a youth's quest for life and truth, in the struggle of men for justice and brotherhood, in the daily call of duty, in the inner light of truth and the whisper of the still small voice—in all of this God is mysteriously present and is as eager to inspire men today as ever before.

British Table Talk

London, July 9, 1923.

FOR audacity and enthusiasm in the arrangement of conferences, the palm must be given to the Anglo-Catholics, who begin today in London their magnificent demonstration of the faith that is in them. They are celebrating the Oxford movement and all that it brought into the religious life of this country. Their general subject is The Gospel of God, and many of the thousands who attend the congress will be more concerned with the gospel than with the distinctive Catholic doctrines in which it is enshrined. There are great religious teachers such as Dr. Gore among them and very devoted servants of the Cross such as the Bishop of Zanzibar—the bishop of the Kikuyu controversy, and it is of the common witness which these assembled churchmen bear that I would prefer to think. There are, it is true, men among them who are as near to Rome as they can be without submission, but the more characteristic type is not idly called "Anglo." There is a catholicism which is not Roman, and this will find expression in the Albert Hall this week. It is not without significance that a hymn to the virgin Mary which was printed in the hymn book will not be sung. If the Bishop of London, the president of the congress, had seen it before it was printed, he declares that he would have vetoed it. As readers of *The Christian Century* know, I do not belong to this body of Christians, but it would be sheer blindness because of certain extravagances and fanaticisms not to recognize the breadth and boldness of their witness to their faith. Other churchmen might seek for the same devotion and passionate faith.

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The L. M. S. and Missionary Prayers

There has been for some time a sharp division within the ranks of the London Missionary Society upon the policy adopted in certain missionary schools in India. Since this policy is associated with two high schools in Bangalore, it is known as the "Bangalore method." In order that in schools in which more than 80 per cent of the pupils are either Hindoo or Mohammedan there should be possible an act of common worship, the missionaries in charge of two schools adopted the practice of using prayers which did not mention the name of Christ and selected well-known hymns in which the name is not explicitly used. It cannot be explained too strongly that in these same schools the religious teaching is Christian through and through; and in many ways these schools have led the way to the provision in Indian mission schools of an education passionately Christian. But their method has been widely criticized and sometimes grossly misrepresented. A deputation went out to India in the autumn to visit all the stations of the L. M. S. and in particular to inquire into its educational work. They came back in April with bold and far-reaching plans to raise to an entirely new level the religious education in the Indian schools. Among other reports they presented two upon the vexed question of Bangalore prayers. Three of the five members presented one report, the two others a minority report. After much entirely friendly

conversation it was agreed that a compromise should be offered to the directors of the society. This was done and with a very few dissentients the compromise was carried. It was to the effect that the board did not adopt the method, but being sure of the evangelical loyalty of its missionaries—this was not in question—was prepared to trust them; at the same time it laid down that where the "method of Bangalore" was used there should be services at frequent intervals of a definitely Christian character. Upon such a basis there was almost an entire agreement. But unhappily misstatements have gone abroad into the daily press and are hard to overtake. And there are controversialists who will not wait for the facts, but start with those false versions and make them still more false. But the facts are clear, and the truth prevails if time is given to it.

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A Tudor Musician

As I returned home last Tuesday I stayed at St. Paul's for an hour to be present at the service in memory of William Byrd. It was a service of great simplicity and beauty. Byrd's wonderful Magnificat from his Great Service was sung; and the lesson was read from *Ecclesiasticus*, chapter xxxix. I need not give it, but my readers will thank me when they take down their Apochrypha and read the noble words. William Byrd a few years ago was little more than a name even to students of music. Now he and the other Tudor composers are studied and loved by the most modern of musicians. At Westminster Abbey on the previous Monday they had a commemoration at which the preacher declared that there was not sufficient evidence to prove that Byrd was a chorister of St. Paul's. But at St. Paul's I noticed that no doubt had entered. He was commemorated as the senior chorister of St. Paul's. The moralist might dwell upon the vagaries of fate that after three centuries has rescued this man from oblivion, or perhaps it would not be unfitting to say, "God hath exalted them of low degree." It has happened to Byrd as it happened to that sublime mystic, Thomas Traherne: he has risen from the dead past in undying beauty and strength.

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Teaching History

"Less unanimity was shown," says the Challenge, referring to the conference of league of nations unions, "in the discussion of a proposal to submit school textbooks to the scrutiny of an international committee appointed by the federation. Yet no proposal is more vital to the peace of the future. History must be taught to the coming generation from a new angle that is international and not narrowly national; boys and girls must learn that their country is not always in the right, that the greatest landmarks in the passing of time are not campaigns and conquests, that victories are disasters for the vanquished. The cooperation of the teaching body in this country is secured for the work and principles of the league, and many local education authorities have given instructions that these shall have a regular place in the syllabus of lessons. A strong movement is also at work in the United States for the revision of the books in which the history of Anglo-American relations is taught. It would hardly be an exaggeration to say that the biased teaching

of history has been one of the most potent causes of recent European wars; more responsibility lies with the teachers of every country and those who control them than they often know."

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The Bishop of Gloucester and the Outbreak of Smallpox

The city of Gloucester is suffering from an outbreak of smallpox. Some devout people began to speak at once of a "divine judgment." The Bishop of Gloucester, Dr. Headlam, is not only the author of a learned Life of Christ and of a treatise upon Reunion, but he is a man who is not afraid to talk plain, common sense. He said that if it was a judgment, it was for neglecting to obey God's laws of health and for tolerating slum areas. This was the doctrine with which Charles Kingsley shocked the devout of his age. It is still needed. If there is to be any search for judgment, we must see some relation between it and the offense. To say, as some did not fail to say, that the great war was a judgment upon us for not keeping the Sabbath, was a meaningless use of words. If we said that war is a judgment upon nations which do not trouble to seek peace, there is some relevance. It is a judgment which is self-acting. We sow the wind and reap the whirlwind.

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The Debate on Prayer Book Revision

The debates in the Church Assembly upon the revision of the prayer book have covered much ground, but there has been little decided. It is perfectly wise to make haste slowly. Four hours, for example, were spent upon the proposed additions of post-reformation heroes to the calendar. There are some, it would appear, who would gladly honor Charles I, but not Latimer or Martyn or Hannington. It was Manning, I think, who believed that England had had no "saint" since the Reformation. But such a conclusion could only be reached by defining very narrowly the word "saint." If Latimer and Hannington were not "saints," so much the worse for the status of the "saints." If Charles were one and Martyn was doubtful, where are we? However, the calendar, the question of evening communion, the psalms in worship, and all these matters have been discussed with great fulness and it would appear with charity. But what does Lord Hugh Cecil mean by his "mystical interpretation" of the psalms which call down vengeance upon Edom and Babylon? And how do these ancient Hymns of Hate teach the divine wrath?

* * *

A Good Book on China

Dr. Hodgkin has written a timely book upon "China in the Family of Nations." It has the quality which is invaluable in books on China. It is true to things as they are, not to things as they used to be ten or twenty years ago, or even one year ago. He sketches the story of the coming of China into the action of the modern world. Then he gives an account of the political and economic situation in China, and a peculiarly helpful chapter on the New Thought. Dr. Hodgkin is a member of the Society of Friends, and looks at the whole scene with their calm and quiet faith; is scientific in his estimate of the forces at work, quite impartial, keen upon seeing the best in Japan and the other nations surrounding China, and yet at the same time he does not blur the shameful story of European cunning and greed in the far east. He believes in the Chinese; they have a great contribution to make to the wealth of nations. But whether in industry or in the building up of the Christian church the Chinese must be allowed to work out their own salvation in their own method.

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A Conversation

"An Indian friend of mine," writes Principal L. P. Jacks, "who, though he calls himself a Buddhist, is really a very good Christian, after spending a month in London, described it to

me as 'hell in being—a place where the worm dieth not and the fire is not quenched.'

"I don't say he was right, but he was not altogether wrong. He admitted he had met many people who, individually, were Christians. 'But how unhappy those people must be,' he went on, 'how tragic their lives in the midst of civilization so essentially unchristian as yours!'

"I asked him if he could show me just where the contradiction between our civilization and our religion came in. He replied: 'Your civilization is based on the struggle for power. And the struggle for power is forbidden by the Christian religion.'"

* * *

And So Forth

Dr. Chavasse, the aged Bishop of Liverpool, is retiring. It is a see which has been famous for its evangelical tradition. Dr. Chavasse has been known as "the people's bishop." When I first saw him he was principal of Wycliffe Hall in Oxford, but it must be more than a quarter of a century since he succeeded Bishop Ryle, the father of the present Bishop Ryle, in the busy Lancashire see. . . . The Rev. Stanley James, who has been assisting Dr. Orchard, has been received into the church of Rome. . . . In the third number of the Congregational Quarterly, which grows better and better, there is an article on Daniel Defoe by Mr. Augustine Birrell. That alone would make the number one of distinction; but among the other good things must be reckoned the reviews of recent theology in Germany and the excellent reviews of English books.

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Public Affairs

Nothing more to report. But there is no doubt that things cannot remain as they are. Members of the government have hinted that Great Britain may make independent arrangements with Germany. It is a matter of common knowledge that the government is at its wits' end. Germany is on the edge of the abyss. If it topples over, goodbye to the dream of any immediate return of stability in Europe! Happily there is almost a complete absence of wild language. And meanwhile after a year of suspense there is peace today in the near east. May it be a good omen!

EDWARD SHILLITO.

THE SUNDAY SCHOOL

One Thing is Needful*

STEPHEN GRAHAM, who lived long in Russia and who loved that people, has given us a rare book entitled: "The Ways of Mary and the Ways of Martha." His thesis is that we westerners have the practical, unpoetic, matter-of-fact ways of Martha, while Russia possesses the impractical, sentimental, romantic, dreamy ways of Mary. He then paints pictures of things Russian. We see the Russian restaurant where rich man and poor man meet on equal terms. We enter the Russian theatre and see the show being played on both sides of the footlights. We see the Russian pilgrim honored even by the richest families. Finally we move, with the throngs, within the Russian cathedral, singing and jostling; the very walls covered with gold and blue seem like the opening of heaven. He reveals the Russian as impulsive, sentimental, emotional, impractical, given to day-dreams.

Hugh Walpole, author of "The Cathedral," which I consider the best novel of the past year, lectured in Carnegie Hall last week. He said that while America has the least to worry about of all nations of earth, he is impressed by the look of worry upon most of our American faces. Are we a race of money-grubbers? Is it true that the dollar-mark should replace the star

*August 12, "Martha and Mary." Luke 10:38-42; Mark 14:3-9.

on our national flag? I most vigorously repudiate that conception. Dr. John Kelman spoke at Yale, before he came to New York as pastor of the Fifth Avenue Presbyterian church. I went down to hear him. Among other things he said: "Your American soldiers were remarkable for their frank idealism; an Englishman seems ashamed of his idealism, he seeks to hide it, but your men were proud of it." These great words have stuck to me. They have convinced me that we are not as materialistic as we are painted. In spite of all that men may say I am sure that our boys went to Europe, not to save our own skins, but on a holy crusade of idealism. They went to fight despotism, which they had always been told was wrong. They went to protect democracy in the earth. They went to repay our debt to France and to show our good-will to Britain. Dr. Kelman was right, it was our idealism that was noticeable, outstanding.

Not in vain has been all our home-training, all our Sunday school instruction, all our pulpit utterances. While often these seem temporary and poorly received, yet the sum total is a strong idealism. Our boys and girls, in spite of all criticisms, are growing up to believe in the noblest ideals, and to have faith in and admiration for the finest characters. Self-sacrifice for a great cause is built into our fiber and when the hour arrives we face it with a smile of triumph. America is scientific, but she is also spiritual. America is practical, but she is also prayerful. We are as soft-hearted as we are hard-headed! The ways of Martha and the ways of Mary are well blended in us. This is as it should be.

I once knew a man who thought of but two things: (1) A good dinner, (2) elegant clothes. Churches did not enter into his realm of thinking. He was a fine animal, sleek, fat, well-groomed, smiling. He was about as spiritual as a ham! Now, Jesus cared little for food. "I have meat to eat that ye know not of," he said, one day when he saw his cause beginning to gain followers.

A great preacher does not think of his dinner on Easter; he is in the seventh heaven because so many people are confessing Christ that day and joining the church. "Man cannot live by bread alone," was his philosophy. Bread is secondary. If Jesus taught one thing he taught that the gratification of bodily wants is entirely secondary. Eating, drinking, dancing, dressing, resting—these were small matters in his thought. If they bulk large in your thought you are a rather second-class person. That idea needs to be hammered in. I find so many people everywhere who are asking: "What shall we eat? How shall we dress? What shall we drink?" We should be asking: "Where can I serve? What shall I pray for? Whom can I help?" With choice books, beautiful pictures, elevating music, noble souls, wonderful preachers, why waste our time in mere bodily gratifications, which pass with the hour and leave us weak and wasted?

There is no reason why Martha and Mary may not be one person. We need both qualities. We need good housekeepers, and, at the same time, good thinkers. The spiritual woman does not need to neglect her home and family, the practical woman does not need to neglect the church. Mary probably had learned to depend upon her good sister and possibly, by a division of labor, Martha had come to depend upon Mary. I say there is no good reason why the good qualities of both may not be cultivated in one person. I have been in thousands of homes, but I am thinking now of one outstanding home in the country. The plain white house was set in a garden, inside was the smell of sweet herbs, a Scotch mother presided over that home, the father and son were happy, contented and public-spirited. This woman was deeply spiritual and insisted upon family worship every day, but her house was in ship-shape. She was always at church on time. She taught a class of young women. She was Martha and Mary combined into one gracious mother and citizen.

JOHN R. EWERS.

CORRESPONDENCE

Moody Becoming "a Veiled Figure"

EDITOR THE CHRISTIAN CENTURY:

SIR: For several years I have read The Christian Century with great appreciation. Your recent editorial on my father has intensified this into a feeling of deep personal gratitude, for it has seemed increasing of late that he was becoming a veiled figure for this generation. In the quarter of a century since his voice has been stilled his name has been used in such a way that the coming generation will be puzzled to account for what he meant in his own day. A worthy Japanese—who preaches two hours at a stretch and claims to have but one sermon—is called the "Moody of Japan." Evangelists who exaggerate non-essential details till they are almost caricatures are called the Moodys of the twentieth century, etc. All the sunshiny sanity which characterized him is forgotten.

My purpose in writing is merely to recall two incidents which abundantly support the contention of your editorial.

In 1899—the year he died—some of us who were connected with the undergraduate Christian life at Yale arranged a memorable series of meetings. Professor George Adam Smith preached the following Sunday at Battell Chapel. It was during that week that the Lyman Beecher lectures, afterwards printed as "Modern Criticism and the Preaching of the Old Testament" were delivered. It was this book which aroused the hostility of the conservatives and for which they tried to have Professor Smith sent the road that Robertson Smith had traveled earlier. My father heard these lectures. He told me at the time that he saw nothing to object to in them and after this invited Professor Smith to Northfield, as the world knows. But the lectures made him wish all the more that the gifted scholar would exercise his, in my father's view, great gift as a preacher rather than his talents as a scholar. It was in this

connection that my father made the remark so many times quoted, that there was no sense in telling people there were two Isaiahs, when so many did not know there was one. Whatever his views of the worth of critical study may have been, what was concerning him at the time was the fact that one of the really great preachers of the day should be doing a less important thing. And is it not true, that great as the learned Professor George Adam Smith is as a scholar, he is even greater as a preacher? His intellect is great, but those of us who know and love him know that his heart is greater.

It was, if I mistake not, the same year that he was asked for his contribution to some symposium about books. His custom was on occasions of this kind to ask some member of his family or staff to do this for him and he would approve it if it expressed his views. Something of this kind he once handed to me. I said in the course of the couple of paragraphs that whatever harm had been done by criticism, more harm had been done by the spirit in which attacks had been made upon it. I felt certain that he believed this, though he might hesitate to say it as baldly as I had expressed it. He hesitated for a moment and thought, then he declared that he was quite willing to take his stand by this. And he did.

Of course, he was, for this day, a conservative. He was twenty-two years old when Darwin's great work was published. He belonged to the nineteenth century and lived and labored and died within its limits. He must be taken against that background as Augustine must be taken against his, as Milton or Wesley against theirs. But in his day—he was in his prime in the seventies and eighties—when his work was done and his schools established he was, for those days, a liberal. Were he living today, an old man of eighty-six, he would be, I am convinced, more in sympathy with the men who, like Fosdick, are preaching what he loved to spread—the love of God and

the power of Christ—than with those who are attempting to persecute them because they will not subscribe to certain shibboleths. Gratefully yours,

Middlebury, Vt.

PAUL D. MOODY,
President Middlebury College.

Missions and Westernism

EDITOR THE CHRISTIAN CENTURY:

SIR: The article on "Missions and Nationalism" by Mr. Jorgensen, which I have just read, has aroused a responsive chord in my heart. I think his criticism of modern missionary policies is, in some respects, perhaps, unduly harsh, but at the same time he has touched upon a theme that is of supreme importance and he has vividly brought out some of the weaknesses of present-day methods on the mission field. These weaknesses were also stressed in the recent discussion on "Missions and Imperialism."

The time has surely come when as Christian missionaries we should break loose from all connections and ties except those which are bound up in our message. The only apologetic for us is the Christian apologetic. When the United States supreme court ruled that a Hindu could not become an American citizen, a number of well-intentioned American missionaries in India spent their spare time in defending this ruling. Hindu publicists joined issue with them and, frankly, it was not a dignified performance. We are under great pressure daily to be apologists for the American government, or the British government or the "white man's interests." If we yield to this pressure or temptation, we are in danger of losing our spiritual influence and can rightly be charged with having an axe to grind or with being "imperialists" in disguise. Our message is not a temporal one and we need not feel it incumbent upon us to defend the actions of our respective governments.

I appreciate the stand of The Christian Century on the denominational issue. In India, among the Protestant American missions, it means practically nothing. What right have we to confuse the minds of Indian Christians and bring in extraneous matters that they know not of? Why should a conviction of colonial history tinge the thinking of a Christian in Bombay today? Where is the connection? There is none except it be manufactured by missionaries. Church union and cooperation does not have the obstacles here it has in America because Indian Christians have not yet learned to think in denominational concepts, and God grant that they may never learn to do so.

Ahmednagar, India.

W. S. DEMING.

Transition Without Wreckage

EDITOR THE CHRISTIAN CENTURY:

SIR: Can one trained in the ultra-conservative doctrines of theology come to the position of the ultra-liberal without the mental agony which so often accompanies the adjustment from the traditional to the so-called "modern" position? Yes, he can, provided he was wisely instructed in his earlier period.

The college professor under whom we had electives designed to shorten our course in the theological seminary was such a wise instructor. He was the scholarly author of several ponderous tomes of decidedly conservative type. For example, he stoutly maintained in over 100 pages the Mosaic authorship of the pentateuch; two score or more other pages proved the unity of the Book of Isaiah, etc. But withal his vigorous defense of these and similar positions, he did believe in the honesty and sincerity of his intellectual opponents.

Two frequently repeated bits of advice to his students have been of great help to me in the above suggested "adjustment" process, and I pass them on as possible helps to others:

1. "The Bible is not a chain of 66 links whose strength is only as the weakest link. The Bible is rather 66 witnesses brought into court. If the opposing attorneys succeed in throwing out all

the Old Testament, and, yes, some of the New, yet may the case of the Christian be confidently rested upon the three or four unimpeachable witnesses."

2. And again: "Gentlemen, it may be when I have passed on, these rationalist critics may adduce new evidence which we have not considered. You may be tempted then to think that had I known of this new evidence I would not have been so confident in my faith. But my faith does not rest on these arguments for the Old Testament writings, nor indeed for the New. Even Baur and other ultra-rationalists concede Paul to be the author of the First Epistle to the Corinthians. Let me have then but the 15th chapter of this Epistle, and accumulating evidence may cast aside the rest; it leaves to me unwavering my faith in Christ as Saviour and Lord—the revelation of God the Father."

Surely, the wisdom of such teaching is evident. He gave his students footing on the true fundamental, as against trying to build an eternal faith on evidence which many sincere men cannot accept. With one's faith planted on the essential, he may be perplexed at the going of what he counted very important, he may part with regret with what he once held as firmly established, but increasingly as he learns that his superstructure was of comparatively "wood, hay and stubble" material, he will value the true Rock Foundation—the living Lord and Saviour.

University of Chicago.

Louis HIER.

Not So Bad as Reported

EDITOR THE CHRISTIAN CENTURY:

SIR: Please permit me to refer to your statement on page 924 of the issue of July 19 under the head of "Union of Evangelicals Runs Into a Snag." There is one sentence that is not in accordance with fact (unintentionally upon your part). I quote: "A whole conference in Pennsylvania refuses to go into the union." The fact is that about one-third of that conference did go into the union. Further, the disaffection outside of that one conference (East Pennsylvania) is very small; parts of four or five congregations in Ohio, parts of four or five in Illinois, and probably 300 or 400 members in York, Pa. We, of course, all regret that all could not "see eye to eye," so as to make the sentiment for union unanimous. With sincere good wishes for you and the work you are doing.

Cleveland, Ohio.

B. H. NIEBEL.

Young Men and the Ministry

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read the letter of Bradley Garretson, "Why Some Men 'Sidestep' the Ministry." It is stimulating to thought, a wholesome, if somewhat bitter cud for a minister to chew on. It may all be true, even if not all of the truth. Doubtless the difficulties as to dogma and liberalism may keep some big and brainy young men out of the Presbyterian ministry, but this would certainly not apply to the Congregational ministry. Are more young men of ability entering the Congregational ministry than the Presbyterian?

Second. His point on caliber strikes home. Many men in the ministry are disappointed not so much in the caliber of other ministers as in their own lack of that all-around fitness for which the ministry makes so exceptional a demand. Some of us who went into the ministry did so with a bit of that feeling to which Mr. Garretson has given expression—the inferiority of certain ministers we knew and the half-articulate thought that we would "show the world" what a real ministry could be. With some results that have been gratifying and encouraging has also come the experience and discovery of demands in the work which we never realized and deficiencies along lines which it is much easier to realize than to remedy. Perhaps this is one of the disciplines of the ministry. It has been called the way of the cross. It certainly is a school of humility. If Mr. Garretson and some of the highly efficient salesmen he knows would enter the work of

the ministry, doubtless they would bring a new effectiveness into it. They might also discover that there were some elements of the work for which they, too, had an unexpectedly poor preparation. When we get the ministry filled up with good salesmen, it will undoubtedly be more effective than it now is—in certain lines. Your efficient salesman, however, might turn out to be a superficial preacher and lack the ability to think through a proposition or the ability to ground those to whom he "sold" his message in its underlying principles. That has been just the outcome, with regard to certain highly efficient evangelistic preachers who "got results" of a striking kind, but results that did not last. Much of the work of the ministry is low-pressure-long-time in its nature. Some results are only seen years afterwards. The immediate results that Jesus obtained were not very striking. One sows and another reaps. Few men have all of the gifts for a really efficient ministry.

We may be sure that the psychology of efficient salesmanship will eventually raise the caliber of the ministry as to getting results. It may not, however, accomplish as much as some expect.

First Congregational Church,
Sharon, Mass.

JOSEPH B. LYMAN.

BOOKS

THE CONSTRUCTIVE REVOLUTION OF JESUS. By Prof. Samuel Dickey. Pages 160. Price \$1.50. (Swarthmore Press.) A discussion of the social attitude and principles of Jesus, by one who has spent his life studying and promoting them.

RELIGIOUS OPTIMISM. By R. P. Smith. Pages 189. Price \$2.00. (Stratford.) A judgment upon the times and upon the trend of modern religious and social movements; deals with facts but sees beyond them into future possibilities.

CREATIVE FORCES IN JAPAN. By Galen M. Fisher. Pages 248. Price 75 cents. (Associated Publishers.) An assessment of current forces in the life of Japan, made by one who spent 20 years among the Japanese people; full of appreciation of their potential capacity.

THE FIND YOURSELF IDEA. By C. C. Robinson. Pages 134. Price \$1.40. (Association Press.) A book on vocational guidance for older boys. An excellent text for teachers and other leaders who would guide boys to find their most useful occupation and highest life.

HENRY MARTIN, CONFESSOR OF THE FAITH. By Constance E. Padwick. Pages 304. Price \$1.50. (Doran.) A retelling of the story of the life of one of the great missionary apostles in

Contributors to This Issue

BRENT DOW ALLINSON, writer for current periodicals; recently returned from study of conditions in Europe.

EDWARD SHILLITO, Congregational minister at Buckhurst Hill, near London; contributor to *The Times*, *The Challenge* and many other British papers; prominent in work of London Missionary Society; regular correspondent of *The Christian Century*.

JOHN R. SCOTFORD, a Cleveland Congregational minister; frequent contributor to *The Christian Century*.

ARTHUR B. PATTEN, minister Congregational church, Torrington, Conn.; the present article is the concluding one in a notable series on mysticism appearing in *The Christian Century*.

GEORGE C. FETTER, Baptist minister of Ottawa, Ill.

fresh, up-to-date language. Missionary biography needs rephrasing into the type of religious expression begotten of this realistic and social era. Here it is well done.

THE BIBLE FOR SCHOOL AND HOME. By J. Patterson Smythe. Pages 168. Vol. V. "The Gospel Story." Part I (Doran.) The fifth in a series of text books on the Bible for young people. Compact little volumes, simple language, guides and suggestion for study of the Biblical narrative.

ONE HUNDRED BEST SERMONS. By G. B. F. Hallock. Pages 552. \$2.50 (Doran.) A selection of 100 sermons covering themes appropriate to special church days and to those occasions on which the church seeks to promote community activities. Not mere outline but outlines with meat on the bones.

THE CHRISTIAN CRUSADE FOR A WARLESS WORLD. By Sidney L. Gulick. Pages 197. Price \$1.00 (Macmillan). A discussion of those constructive ideals that will create a warless world, covering the removal of barriers between races and nations. Outlines constructive associations which will make it possible for various people to act in concert to prevent the coming of war.

WHEN YOU ENLIST. By Margaret Slattery. Pages 112. Price 75 cents. (Pilgrim Press.) A brief but interesting and appealing statement of what it means to a young person to become a Christian with serious purpose and in earnest. Written by one who has proved herself a master many times over.

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English Scientist and Author

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NEWS OF THE CHRISTIAN WORLD

A Department of Interdenominational Acquaintance

Achievements of the National Reform Association

The National Reform Association in its recent sessions at Winona Lake discussed the holding of a world conference but no definite decision was reached in this matter. The following is a resume of the most important results of the conference: "That America declare by amendment to the federal Constitution its adherence to Christian standards of morality, as the guide of the actions of its citizens, its institutions, and its public officers.

"That not only should the Bible be read in the public schools, but that instruction in Christian standards of morality be made an integral part of the public school course, and that the requirements for teaching include preparation to do this work.

"That prize fighting be classed with gambling, prostitution and the saloon, and outlawed.

"That America enter officially into the international court of justice, and, in addition, take part in a world organization, with wider functions than a court, having power to deal with 'all questions international in scope likely to lead to war.'

"That the rulers of the world unite in a program for world peace and social justice based on Christianity.

"That states of the Union which have failed to enact prohibition enforcement legislation, or have repealed and nullified such laws, should be prevented from voting in the congress until their laws are in accord with the federal Constitution."

The appeal to the rulers of the world asserted that 'the time has come to try Christianity' in international affairs.

The conference also considered the question of marriage and divorce, law observance and industrial peace.

Church Organists Will Meet at Rochester

Among the new religious professions that have risen to professional consciousness is that of church organist. The National Association of Organists will meet at Rochester, August 28-31. Papers will be read on various phases of church music. Among them are anthems of today, a symposium of the material available for churches, large and small; the training and academic standing of organists; choral competitions; the value of the organist in the community; the organist and publicity; music and the other arts in worship, and improvisation in the church service (illustrated). Among those reading papers are Professor Hamilton C. Macdougall of Wellesley college, Dr. Harold W. Thompson of Albany, Herbert S. Sammond, H. Augustine Smith of Boston uni-

versity, and Dr. Healey Willan of Toronto. The latter will also give one of the recitals. He is president of the Canadian College of Organists, which holds its convention in Toronto the following week. Many members of the association will go there from Rochester. Other recitals will be given by T. Tertius Noble, president of the association, whose position as a composer of church music and as organist of St. Thomas' church, New York, has made his name so widely known; Harold Gleason of Rochester, Palmer Christian of the Fourth Presbyterian church, Chicago; S. Wesley Sears of St. James church, Philadelphia. These will all be given in Kilbourn hall. There will also be a festival concert of organ and orchestral music in Eastman theatre, when music by Handel and Widor will be heard as well as that of two living Americans, Eric Delamarre of Chicago and D. D'Antalffy.

Protestant Temple in Rheims Is Dedicated

Among the destructive acts during the world war was the complete demolition of the Protestant Temple of Rheims. It has since been replaced at a cost of 1,200,000 francs. Catholic buildings are being replaced as well, and this city which suffered so much during the dark days may hope for some brighter ones in coming years.

Spiritual Death Rate Cut Down in St. Louis

The church federation in St. Louis in gathering the statistics of the churches notes that there is a healthy evangelism at work in the churches and that the enormous losses formerly draining the churches have been in part stopped. The following report is made of conditions. "During the past two years, the churches of St. Louis, city and county, have made a net gain in membership of 9,164, an average of 4,582 per year, an annual net gain of 4 and one-half per cent. This is based on a total membership of 101,253 as of January first, 1921. It is encouraging to note that the great difference between gross and net gains for twenty-one years as reported by the Social and Religious Survey of St. Louis is being materially reduced in the post-war years. During this twenty-one period ending 1920, for every one hundred members added annually, eighty were lost by death, dismission and revision of rolls. During the past two years, 1921 and 1922, for every one hundred members gained but sixty-six were lost by death, dismission and revision of rolls, a gain of fourteen in each one hundred."

Methodist Preachers are Illinois Mayors

Law enforcement is an issue in Illinois that plays a considerable part in municipal elections. Two Methodist preachers serve Illinois cities as mayors,

Rev. T. F. Shouse of Danville, and Rev. D. C. Byus of Chandlerville. In Springfield where in days gone by the underworld had its own way there has come a great political turnover this year. Mayor Samuel A. Bullard is a Methodist and he has appointed for chief of Police a Presbyterian elder. In Quincy there is a Methodist mayor who has chosen a Sunday school man as chief of police. Decatur has also secured a Christian mayor, member of a local Methodist church.

Daily Vacation Bible School Big Success in Buffalo

The Daily Vacation Bible schools have reached a new high mark this summer. The enrollment is now over two thousand. Central Christian church reports an enrollment of over a hundred in their school which includes many who have never come under the instruction of this church before. The closing exercises were held on July 27. The daily newspapers photographed the school and featured it in their report of the Daily Vacation Bible School Movement of the city.

Catholics Fear Adverse Legislation

The Oregon law which goes into effect in 1926 has created a great fear in the Roman Catholic church in the United States. Already similar bills have been introduced in other states, including Nebraska, Texas, Washington, Ohio, Michigan, Oklahoma and Delaware. Bishop Schrembs, of Cleveland, has issued an appeal to lay people of the church everywhere to be on the alert to obey instructions from the hierarchy when a plan is adopted to meet this new aggression. A large defence fund is being raised with which to test the Oregon law in the higher courts, and perhaps to carry it to the Supreme Court of the United States.

Gets Money by Means of Radio Appeal

The radio as a means for raising special funds has proven a success. Rev. A. Z. Conrad of Boston a few weeks ago sent out an appeal for funds with which to finance "The Little Church on Wheels." About eight hundred dollars was received in answer to his appeal. This little gospel car is used as an evangelistic agency with which to reach sections of the city which would otherwise be without the gospel. The little car carries radio equipment and often by means of amplifier attachment gives the services of large churches to the people on the street.

Disciples Schools Over the Land Getting Money

Disciples colleges have been subjected to much destructive criticism on the part of obscurantist forces in the denomination in recent years which dried up the rivulets of benevolence. It would seem, however, that the tide has turned

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THE TWENTIETH CENTURY QUARTERLY will celebrate its fifth birthday on October 1, and the publishers have decided to make this a real event by granting every school—every class—which is not now using the Quarterly the privilege of trying it out for a full quarter (Oct.-Dec.) without charge.

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for them. The following account of educational achievement for the year is given in the Christian Courier: "In connection with the rejoicing of Texas Disciples over the victory achieved in Texas Christian University's financial campaign for \$300,000 to wipe out the indebtedness and provide \$200,000 additional endowment, it is interesting to note that this is but part of a great group of such advancing steps among us. Missouri in the same time passed the million mark in its two million dollar movement for the benefit of several of its schools, and one of their number benefited by a bequest of \$780,000 from the estate of R. H. Stockton, which is not included in the Missouri Movement's million. Eureka College, in Illinois, in a whirlwind campaign brought together \$560,000 in cash, or its practical equivalent in that no pledge matures later than this calendar year. Hiram is bringing to a close a \$600,000 financial task with this year's commencement. The California School of Christianity is far along in their drive for a half million and Transylvania announced a similar undertaking at commencement last week, to be consummated by the end of the next academic year."

Dean Inge Opposes Election of Bishops

In the discussions going on concerning Christian unity, it is usually assumed by Episcopalians that the future government of the church would be Episcopalian, but that the bishops would be elected. Dean Inge of England argues against the election of bishops in his country. He says "The election of bishops would mean death and bondage for the church. There is hardly one among those bishops who have conferred distinction upon the church of England, and have shown wisdom and statesmanship in their high office, who would have had a chance of election at the hands of ecclesiastics and church laymen. We know only too well the type of bishops we would get under a system of election. They would be safe, narrow men, small men, men who would earn the satirical compliment which Prince Hal paid to Pistol: 'Thou art a blessed fellow to think as every man thinks: never a man's thought in the world keeps the roadway better than thine.'"

Canadians Proud of Union Achievements

The Canadian Disciple, a newspaper for Disciples of Christ in the dominion to the north, in a recent number, claims that the Canadian mind is less tolerant of divisions and sectarianism than is the mind of many other peoples. This journal says: "The Canadian church will never be sectarian. It has no tendency to build new sects and is impatient with the old. The union of the church is exhibited in Canada as it is nowhere else on earth. There is but one communion of Baptists, of Methodists, of Presbyterians in Canada, as against several separate communions of each in the U. S. Further, the union of the Metho-

dist, Presbyterian and Congregationalist bodies here is now an almost accomplished fact. And there is more fellowship between the liberal and conservative wings of the people who call themselves "Christians" only, than there is anywhere else. Canada is not prone to denominationalism. She does not make divisions herself, and she heals divisions that have been brought to her. She will not take up the controversies of others. If she divides she will divide over her own issues. Her tendency is to unite, not divide."

Free Methodists Resist the Organ Innovation

It now seems certain that not in this generation will the Free Methodists "worship God with a machine." Arguments pro and con on the organ question have appeared in the church paper. The sentiment of the church has been polled with the result that only three conferences favor the man-made invention while twenty-seven are opposed. Eleven conferences declined to vote, presumably not wishing to bring in question at all the standards of the church made sacred by custom. Most denominations have controversies these days, but the smaller the denomination, the smaller the question which separates the people into radicals and conservatives.

Camp Meeting Program Elicits Protest

The management of Desplaines camp meeting of the Methodists of Chicago area in recent years has been of a fairly progressive character. This year Dr. Soper of Northwestern University was invited to discuss the thought problems of modern Christianity, which he did with loyalty to his convictions, but with an evident desire

to be constructive in his method. A resolution commending the management of the camp meeting was criticized from the floor by a few of the more conservative. Rev. A. E. Saunders complained that no opportunity was given to bring sinners to the altar. Rev. G. F. Flack declared that if Methodism was preaching the doctrines heard at camp meeting this year, one might write "Ichabod" on the walls of the church. Rev. W. T. Tope was critical of some social service songs introduced toward the close in place of the familiar ones whose theme was "the blood." But the younger element of the ministry rallied to the defense of the management, and after a period of free speech everybody sang "Blest Be the Tie," and went home happy.

Dream of a Catholic Methodism in England

Some rich Methodists of England have purchased the Methodist Times, formerly the organ of the Wesleyan Methodists, and have devoted it to the cause of Methodist reunion. Those Wesleyans who are more interested in reunion with the Established church oppose the plan for Methodist reunion. Among the antis were found some with funds to establish a new journal which is called the Wesleyan Methodist. In England the Wesleyan Methodist church, the Primitive Methodist church and the United Methodist church are more equal in size than are Methodist denominations in America, the Wesleyans being the leading body.

Congregationalists Turn Their Faces to Springfield

The approaching sessions of the National Council of Congregational churches to be held in Springfield, Mass., Oct. 16-23 bulk large in the thought of

Death of L. Wilbur Messer

L. WILBUR MESSER, for thirty-five years general secretary of the Chicago Y. M. C. A., died at the Presbyterian hospital July 15 of cancer of the nasal sinuses. He had been unconscious since March 20. Funeral services were held at Hyde Park M. E. church, July 18, and interment was at Lewiston, Me. His life history is that of the self-made man. He left school at the age of fourteen and took a position in an office of the Boston & Maine railroad. He was in the dry goods business for seven years. His interest in the Y. M. C. A. led to his being called as secretary of the Peoria association. After two years in this position he was called to Cambridge, Mass. Mr. Messer was brought to Chicago in 1888 by a committee composed of three of the city's leading financiers. Mr. Messer has been particularly strong in leading building projects. His first enterprise was the present central building in the loop. Subsequent projects for which he was largely responsible were the erection of dormitories and activities buildings for the West Side, Hyde Park, Ravenswood, Di-

vision Street and Sears-Roebuck departments. The Y. M. C. A. hotel on Wabash avenue was the largest building project. The membership, which in 1888 was approximately 2,000, grew steadily until at the time of Mr. Messer's resignation last January it was about 24,000. It is estimated that approximately 250,000 different men have been members of the Chicago Y. M. C. A. during his term of service.

The largest financial gains of the Y. M. C. A. in Chicago have been made since the celebration of the golden jubilee in 1908. It was Mr. Messer's idea that the celebration be marked with a campaign for an endowment fund of \$1,000,000. The idea caused surprise among the board of managers, then developed into enthusiasm, with the result that more than \$1,100,000 was raised. These gifts were supplemented by a number of bequests, the largest of which—more than \$800,000—came from Thomas Murdoch. The total net assets of the Chicago Y. M. C. A. practically all of which were accumulated during Mr. Messer's administration, now exceed \$4,500,000.

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Congregationalists these days. The program is being worked out, and it was recently announced that Dr. S. Parkes Cadman would deliver the sermon at the Council. The sermon is the big thing at a Congregational meeting, and without doubt the author of "Ambassadors of God" will be able to pitch a key for the whole program. The discussions of the concordat with the Episcopalians will proceed, and recent developments indicate that these discussions will be very interesting.

Church Has Two Rectors in 73 Years

It may well be doubted whether there

is a church in this country with so remarkable a record as that of St. Andrew's Episcopal church of Meriden, Conn. In 73 years the church has had only two rectors. The present parish head is Rev. Arthur T. Randall, who has just rounded out forty years of service.

Methodists Dedicate a Fine Structure in Infidel Town

Liberal, Mo., is a little town that has had much advertising in Christian circles. Thirty years ago it had a free forum on which the dogmas of infidelity were expounded by any chance comer. Churches were not allowed in Liberal. The Methodists managed to get in, however, and for a long time found it hard going. Their little meetings were scorned

by the rationalists. But the forum has disappeared, and now the Methodist church has a new sanctuary that would be a credit to any small town. The Disciples also maintain a church in Liberal which is reported to have 135 members and half-time preaching.

Presbyterians Study the Movies

The following announcement is made of Presbyterian activity in the study of the movie question: "The Presbyterian New Era movement has concluded a pains-taking survey of the motion picture problem and possibilities in the religious field and issued a compilation of facts and suggestions under the direction of Rev. Alfred R. Ehman, which is sent free to all

Lutherans to Hold World Convention

THE Lutheran World Convention will assemble at the little village of Eisenach, in Saxony, Aug. 19. The delegates will come from twenty countries, seventeen of them in Europe. The United States, Canada and Australia will make up the total. Excepting Great Britain, Spain and Italy, all the nationalities that were involved in the world war will be represented. The leading Lutheran ecclesiastics of Norway, Sweden, Denmark, Holland, France, Germany, Austria, Hungary, Czechoslovakia, Yugoslavia, Roumania, Poland, Estonia, Latvia, Lithuania, Finland and Russia have signified their intention to take part in the deliberations. The Australian church will have representation with the North American delegates, fifteen in number. About 200 delegates will deal with the problems that must be solved by the Lutheran church of this time.

Eisenach, where the convention will assemble, has a Christian history extending back to the twelfth century. The famous St. Elizabeth of Thuringia connects with the town. Legends of the middle ages haunt the adjacent hills and valleys, some of which the art of Wagner enshrined in the opera "Tannhauser." In the Lutheran world its connection with the great reformer is very close. Here he spent a part of his school days, singing for his living on its streets. Here he came after his famous refusal to meet the will of Emperor Charles V. in the Diet of Worms. While in the Wartburg castle, in whose shadow the town stands, he translated the Bible into the language of his people and gave the common folk the possession of holy scriptures.

The Lutheran church numbers about 75,000,000 souls, being the largest section of Protestant Christianity. Its distinctive confession of faith was drafted at Augsburg in 1530. This oldest Protestant creed, together with "Luther's catechism" is universally adopted by all branches of Lutheranism. But until recently the denomination was largely divided by lines of nationality, being a state church or closely affiliated with governmental authority. America and Canada are exceptions to this rule, the 3,500,000 Lutherans of the western continent being congregational in their form of organization.

The determination is to discuss religion

and church life, letting everything else "lie on the table." The cutting out of such problems as national self-determination, the Versailles treaty, the league of nations, the Ruhr entanglement, the Polish-Lithuanian-German-Russian quarrel and sovietism does not mean that the delegates are unmoved by these conditions. Church authorities have been so moved by humanitarian, moral and spiritual dangers that confront the church's constituencies, that they will assemble to consider better ways to demonstrate and proclaim the universal truths of Christ's plan of saving men from sin and teaching them how to commune with God, and how to be at peace with men.

Two men are coming from Russia, one from Petrograd, the other from the Moscow and Volga section, where people are said to have been driven by hunger to devour the dead. Bishops of Finland endured the Finnish struggles for freedom from Russian autocracy, saw their people overrun by red revolutionists, and had pastors and deaconesses martyred by passion-driven mobs. One clergyman was buried alive. Almost as frightful were the experiences of Bursche of Poland, where the people's lack of clothing was such that for a time few women could be seen on the streets because they lacked decent covering for their bodies. Bishop Ihmels of Saxony has labored to reconstitute the church after the German republic withdrew the former state connections with religious institutions. Bishop Bach of Paris saw the youth of France decimated and the churches impoverished. Scandinavians, neutrals during the war, sent for starving Austrian children and followed war prisoners into fever-cursed prison camps in Siberia.

The North American delegates seek the convention after similar, though less terrible hardships. The world war pressed into one group 2,000,000 souls from synods that had not formerly cooperated. Over 200,000 young men from the churches were "in the service." To provide for their spiritual care, the National Lutheran Council was organized and sent chaplains along with the soldiers. When the armistice was signed the council had commissioners in France. A few months later the poverty in Poland and the Baltic prov-

inces appealed for American relief and these commissioners went to Helsingfors, Riga, Warsaw and Reval. That was in 1919. There has not been a day since which did not witness sympathetic aid from American Lutherans to their brethren in distress. No intrusion into national or political questions occurred, not even in Russia, but money and clothing to the amount of millions has been distributed and the community of believers has arisen out of the communities that have been relieved and reconstructed.

The North American synods are sending their most prominent leaders. Among these are the honored scholar and administrator, Dr. H. G. Stub, president of the Norwegian Church in America, and Dr. G. A. Brandelle, energetic and fearless projector of advancements by the Swedish Augustana group. The veteran President Schuette of Ohio cannot go, but sends an able substitute in the person of C. C. Hein, the vice-president. The United Lutheran church will have as the leader of its delegation its president, F. H. Knobel, whose perception of the common ties of Christian fellowship is well known. Prof. E. H. Hoffman will contribute experience and forecasts of the rapidly growing Lutheran churches of Canada.

Theological seminaries are supplying a number of delegates. A. G. Voight of Columbia, S. C.; J. L. Neve from Springfield, Ohio; A. R. Wentz of Gettysburg, Pa., are authors, historians and theologians. Prof. C. H. Jacobs of Philadelphia is chairman of the committee on arrangements, as well as delegate. Dr. J. A. Morehead, executive director of the National Lutheran Council, has just finished four years as American commissioner to European churches. He knows present conditions more intimately than anyone else. Dr. F. F. Fry of Rochester, N. Y., represents the pastorate. E. Clarence Miller of Philadelphia, banker and financier, as well as chairman, is a delegate from the laity.

Every Lutheran congregation in the world is being requested to mark August 19 as World Convention Sunday. The American committee will issue a program of service. Ten thousand congregations and pastors in the United States and Canada will receive the appeal.

From "RELIGIOUS PERPLEXITIES"

(By L. P. JACKS)

CHISTIANITY, in the official or authorized presentation of it, is a smothered religion; smothered almost to the point of total asphyxiation and collapse, but not quite; smothered by the vested interests of great institutions, and by the ambitions, fears and self-seekings that such interests breed; smothered by the elaborate theological defences that Christians have built, not against Antichrist, but against each other; smothered by anxieties, not unnatural in these embroilments, for its own future. If you take Christianity along with its entanglements, encumbrances and unnatural alliances: if you present it with all the secular baggage which the ages have fastened upon it, you will then find it a hopelessly perplexing thing, a thing which neither Reason nor Faith, whether acting singly or in combination, can accept."

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From the author's preface:

If this book contained any theology, I should not have written it. I know nothing whatever about theology; nor have I, so far as I am aware, any opinion whatever on any strictly theological matter. But religion is, fortunately, a great deal more than theology. Religion is, in fact, really a branch of Natural History. That is to say, it is one of those subjects on which any one of us may hope for some sound understanding merely by keeping his eyes open, and reflecting upon what he sees in the light of what other men have reported of their observations, precisely as one does with any other out-of-door matter. . . . I have observed, as I have come into contact with a somewhat wide range of religious opinion, that a great many unscientific people are quite unnecessarily confused over matters which to the scientific seem perfectly straightforward. I note, also, that many good people view with quite unnecessary alarm the "oppositions of science falsely so-called," for no better reason than that, having taken their scientific ideas at something like fourth-hand, these are not seldom just about the reverse of those which scientific persons suppose themselves to entertain. The important matter nowadays in the sphere of religion, so far as this is a matter of taking thought, is that we shall all turn to and make up our minds exactly what we actually do believe, what the evidence is for each belief, and what is the reason for the particular form which our various opinions take in our own minds. Something of this I have attempted to do for certain special topics. For all of us to do this, each for himself, throughout the whole range of Christian doctrine, would go far toward making straight the way of that "New Reformation" which our modern world sadly needs, and of which, as it seems to me, the signs are already manifest.

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Pastor Crosses Continent for New Field

Ministerial changes seldom incur so long a journey as that which will shortly be undertaken by Rev. Charles Morell Watson of Norfolk, Va. He has been in this field since 1911, during which time his church has almost trebled in size. He has accepted a call to University Disciples Church of Berkeley, Cal. Mr. Watson is a graduate of Bethany College and Yale university. He will begin his ministry in Berkeley on August 19.

New Leaders for Sunday Schools of New York

Dr. Joseph Clark of Albany served the Sunday schools of New York state for thirty years, and he has recently retired from office. Mr. Elmer Yelton has been called as executive secretary and George A. Goodridge as director of publicity and promotion. Both of these new workers have had a training in the service of the Y. M. C. A. The state organization is now conducting summer schools at Saratoga Springs, Silver Lake, Carmel and Sidney Grove. Several hundred teachers are receiving training for effective leadership.

Portland Ministers Go Into Retreat

The ministers of Portland, Me., recently observed an all-day retreat. They drove to Brunswick in automobiles, where the sessions of the retreat were held. The program was in charge of Dr. F. E. Emrich. He spoke from the standpoint of forty years' experience in the ministry. Among the Maine ministers were a few

visitors from other states who chanced to be in the city and who availed themselves of the fellowship.

Southern Methodists Consider Moving Theological School

The Southern Methodist church is considering moving Scarritt Bible and Training school from Kansas City. Four cities are under consideration, and it is believed in Memphis that that city will be chosen. The church has 51 per cent of its constituency east of the Mississippi and therefore the river is a dividing line. Memphis is already the location of a theological school, the Presbyterian University being now in process of construction. It is thought that some modes of affiliation will be set up between the Methodists and the Presbyterians if the school goes to Memphis.

Memphis Now Has a Church Weekly

The All-Church Press is a religious newspaper syndicate which is putting interdenominational weekly newspapers in

many of the cities of the South. Houston, Tex., was the first city to demonstrate the success of the idea and later Kansas

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City was invaded. The paper in Memphis is now in its second year, and is a thriving institution. These local weeklies catch on because they talk about institutions and personalities that are well known to the lay people. Some rather startling announcements are to be read in this church press. For instance, the Philathene class of Central Baptist church of Memphis recently observed "Sweetheart day." Favored young men were allowed to attend the sessions of the class. The reports on attendance are not in yet, but it is to be presumed that the class eclipsed all former records for attendance.

Lutherans Rallied to Support of Dry Laws

Not every kind of Lutheran in this country has been in favor of the Volstead acts. While Swedish Lutherans have been noteworthy in their temperance sentiment, some others have been on the other side of the fence. The Lutheran, official organ of the United Lutheran church, sometimes called the "English Lutheran" church, admits having been opposed to the Volstead act. Its present attitude is therefore the more noteworthy: "It is too late to criticize. The time to make that law effective is right now. Sentiment in

its behalf must now be created. All Christians and good citizens must help to create it. Too much is at stake to allow any lover of his kind or country to take the attitude that, because the law was too drastic to suit his taste, therefore he is under no obligation to command or defend its enforcement. Law is law, whether approved by an influential minority or not, and any man who winks at the breaking of law because it is not popular with a large minority is encouraging the spirit of lawlessness which at present is threatening the very foundations on which our system of government rests."

Dr. Aked's Church Takes Up Dramatic Art

First Congregational church of Kansas City, of which Dr. Aked is pastor, has decided to take up dramatic art. A group interested in this project will meet on Sunday afternoons to hear the reading of plays. A stage will be erected in the church for the presentation of dramatic offerings in the autumn season. The club numbers 26 members. Edgerton Place Baptist church of Kansas City recently presented a three-act missionary drama entitled "The Volunteer, Before and After."

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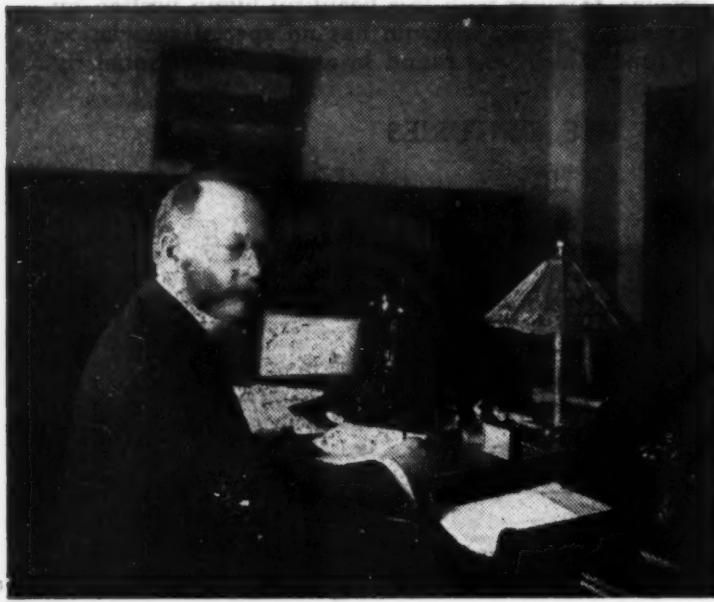
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